



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

THE
COMPLETE OFFICE
OF
HOLY WEEK

ACCORDING TO THE
Roman Missal and Breviary,
IN LATIN AND ENGLISH.

NEW EDITION—REVISED AND ENLARGED.

NEW YORK, CINCINNATI, CHICAGO :
BENZIGER BROTHERS,
Printers to the Holy Apostolic See.

IMPRIMATUR:

✠ JOHN,

Archbishop of New York.

Entered according to Act of Congress, in the year 1875, by
THE CATHOLIC PUBLICATION SOCIETY,
In the Office of the Librarian of Congress, at Washington, D. C.

PREFACE.

THE week before Easter has been called by several names, from the great mysteries and various ceremonies celebrated and performed in it. The Greeks and Latins anciently called it *the Great Week, the Holy Week*; sometimes *the Painful Week*—that is, the Week of Austerities; also, the Week of Sorrows, the days *of the Cross* or *of sufferings*. “We call it the Great Week,” says S. Chrysostom, *on Ps.* 145, “not that it consists of a greater number of days, or that the days in it are longer; but on account of the great things which God has wrought in it; for on these days was the tyranny of the devil overthrown, death disarmed, sin and its curse taken away, heaven opened and made accessible, and men made fellows with the angels.”

The chief object of the Church in this

week is to celebrate the memory of the passion and death of her Redeemer. Every part of the sacred liturgy is directed to this end; the Church's offices, more solemn and more multiplied in this week than in any other during the whole year, are most especially adapted to excite in the hearts of the Faithful those various sentiments of love and gratitude, of compassion for the sufferings of our Lord, of sorrow and detestation for sin, which every Christian ought to cherish in this holy time. It is with the sincere desire of exciting pious sentiments in the hearts of the faithful that the whole liturgy of the Church for *Holy Week* has been collected in this volume, and is presented to the public, both in the Latin and English languages. Thus, while the pious Christian unites his voice with that of the priest and of the choir, he may also penetrate the sense of the divine office, and sanction by the fervor of his heart what he pronounces with his tongue. For this reason, the editor flatters himself that this book will not fail to please all those who still entertain a due sense

of piety and religion; and may profit even those who, through a want of instruction, seldom or never reflect on the great mysteries which the Church commemorates during Holy Week. The very reading of this most pious and affecting part of the Church's liturgy is capable of exciting in their hearts a true and solid devotion.

THE MASS.

The Asperges.

ASPERGES me Domine
hyssopo, et mundabor:
lavabis me, et super nivem
dealbabor.

Ps. Miserere mei Deus,
secundum magnam miseri-
cordiam tuam.

V. Gloria Patri, etc.

Ant. Asperges me.

THOU shalt sprinkle me
with hyssop, O Lord,
and I shall be cleansed:
thou shalt wash me, and I
shall be made whiter than
snow.

Have mercy on me, O
God, according to thy great
mercy.

V. Glory be, etc.

Ant. Thou shalt sprinkle
me.

The Priest, being returned to the foot of the Altar, says:

V. **O**STENDE nobis Do-
mine misericordiam
tuam.

R. Et salutare tuum da
nobis.

V. Domine exaudi ora-
tionem meam.

R. Et clamor meus ad te
veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

V. **S**HOW us, O Lord,
thy mercy.

R. And grant us thy sal-
vation.

V. O Lord, hear my
prayer.

R. And let my cry come
unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

EXAUDI nos Domine
sancte, Pater omnipo-
tens, æterne Deus: et mit-
tere digneris sanctum ange-
lum tuum de cœlis, qui cus-
todiat, foveat, protegat, visi-
tet, atque defendat omnes
habitantes in hoc habita-
culo. Per Christum Domi-
num nostrum.

HEAR us, O holy Lord,
almighty Father, eter-
nal God; and vouchsafe to
send thy holy angel from
heaven, to guard, cherish,
protect, visit, and defend all
that are assembled in this
house; through Christ our
Lord. Amen.

THE ORDINARY OF THE MASS.

*The Priest at the foot of the Altar makes the sign of the Cross,
saying:*

IN nomine Patris, et
Filii, et Spiritus
sancti. Amen.

IN the name of the
Father, and of the
Son, and of the Holy
Ghost. Amen.

V. Introibo ad altare
Dei.

V. I will go in to the
altar of God.

R. Ad Deum, qui læti-
ficat juventutem meam.

R. To God, who giv-
eth joy to my youth.

PSALM 42.

*This Psalm is omitted during Holy Week, except on Holy Sa-
turday.*

JUDICA me Deus, et
discerne causam
meam de gente non
sancta: ab homine ini-
quo et doloso erue me.

JUDGE me, O God!
and distinguish my
cause from the na-
tion that is not holy:
deliver me from the un-
just and deceitful man.

Quia tu es Deus forti-
tudo mea, quare me re-
pulist? et quare tristis
incedo, dum affligit me
inimicus?

For thou art God my
strength: why hast thou
cast me off? and why
do I go sorrowful, whilst
the enemy afflicteth me?

Emitte lucem tuam et

Send forth thy light

veritatem tuam: ipsa and thy truth: they
me deduxerunt, et ad- have conducted me, and
duxerunt in montem brought me unto thy
sanctum tuum, et in ta- holy hill, and into thy
bernacula tua. tabernacles.

Et introibo ad altare And I will go in to the
Dei: ad Deum, qui læti- altar of God: to God,
ficat juventutem meam. who giveth joy to my
youth.

Confitebor tibi in ci- To thee, O Lord my
thara, Deus, Deus meus: God! I will give praise
quare tristis es anima upon the harp: why art
mea? et quare contur- thou sad, O my soul?
bas me? and why dost thou dis-
quiet me?

Spera in Deo, quoni- Hope in God, for I
am adhuc confitebor illi: will still give praise to
salutare vultus mei, et him: the salvation of
Deus meus. my countenance, and my
God.

Gloria Patri, et Filio, Glory be to the Fa-
et Spiritui sancto. ther, and to the Son, and
to the Holy Ghost.

Sicut erat in princi- As it was in the begin-
pio, et nunc, et semper, ning, is now, and ever
et in sæcula sæculorum. shall be, world without
Amen. end. Amen.

V. Introibo ad altare *V.* I will go in to the
Dei. altar of God.

R. Ad Deum, qui læ- *R.* To God, who giv-
tificat juventutem meam. eth joy to my youth.

V. Adjutorium nos- *V.* Our help is in the
trum in nomine Domini. name of the Lord.

R. Qui fecit cœlum et terram.

Confiteor Deo omnipotenti, etc.

V. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

R. Amen.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te. Pater, orare pro me ad Dominum Deum nostrum.

R. Who made heaven and earth.

I confess to Almighty God, etc.

V. May Almighty God have mercy on thee, forgive thee thy sins, and bring thee to everlasting life.

R. Amen.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, Father, to pray to the Lord our God for me.

V. Misereatur vestri
omnipotens Deus, et di-
missis peccatis vestris,
perducat vos ad vitam
æternam.

R. Amen.

V. ✠ Indulgentiam, ab-
solutionem et remissio-
nem peccatorum nostro-
rum tribuat nobis om-
nipotens et misericors
Dominus.

R. Amen.

V. Deus, tu conversus
vivificabis nos.

R. Et plebs tua læta-
bitur in te.

V. Ostende nobis, Do-
mine, misericordiam tu-
am.

R. Et salutare tuum
da nobis.

V. Domine, exaudi
orationem meam.

R. Et clamor meus ad
te veniat.

V. Dominus vobis-
cum.

R. Et cum spiritu tuo.
Oremus.

V. May Almighty God
have mercy on you, for-
give you your sins, and
bring you to everlasting
life.

R. Amen.

V. ✠ May the Almighty
and merciful Lord give
us pardon, absolution,
and remission of our
sins.

R. Amen.

V. Thou wilt turn, O
God! and bring us to
life.

R. And thy people
shall rejoice in thee.

V. Show us, O Lord
thy mercy.

R. And grant us thy
salvation.

V. O Lord! hear my
prayer.

R. And let my cry
come unto thee.

V. The Lord be with
you.

R. And with thy spirit.
Let us pray.

The Priest says the following prayers in a low voice :

AUFER a nobis, quæsumus, Domine, iniquitates nostras : ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

TAKE from us our iniquities, we beseech thee, O Lord! that we may be worthy to enter with pure minds into the Holy of holies: through Christ our Lord. Amen.

Oramus te, Domine, per merita Sanctorum tuorum, quorum reliquæ hic sunt, et omnium Sanctorum : ut indulgere digneris omnia peccata mea. Amen.

We beseech thee, O Lord! by the merits of thy Saints, whose relics are here, and of all the Saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

Then he goes to the Book at the corner of the Altar, and making the sign of the cross, recites the Introit aloud. (For Introit for Palm Sunday, see p. 67; Monday in Holy Week, p. 126; Tuesday in Holy Week, p. 135; Wednesday in Holy Week, p. 157; Holy Thursday, p. 252; Easter Sunday, p. 509; Easter Monday, p. 520; Easter Tuesday, p. 529.) Afterwards, returning to the middle of the Altar, he says :

V. **K**YRIE eleison.

R. Kyrie eleison.

V. Kyrie eleison.

R. Christe eleison.

V. **L**ORD! have mercy on us.

R. Lord! have mercy on us.

V. Lord! have mercy on us.

R. Christ! have mercy on us

V. Christe eleison.*V.* Christ! have mercy on us.*R.* Christe eleison.*R.* Christ! have mercy on us.*V.* Kyrie eleison.*V.* Lord! have mercy on us.*R.* Kyrie eleison.*R.* Lord! have mercy on us.*V.* Kyrie eleison.*V.* Lord! have mercy on us.

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cælestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris; qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram; qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus: tu solus altissi-

Glory be to God on high, and peace on earth to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory. O Lord God, heavenly King! O God the Father almighty! O Lord Jesus Christ, the only begotten Son! O Lord God, Lamb of God, Son of the Father! O thou who takest away the sins of the world! have mercy on us. O thou who takest away the sins of the world! receive our prayer. O thou who sittest at the right hand of the Father! have mercy on

mus, Jesu Christe, cum us. For thou alone art
 Sancto Spiritu, in gloria holy; thou alone art
 Dei Patris. Amen. Lord; thou alone art the
 most high, O Jesus
 Christ! together with
 the Holy Ghost, in the
 glory of God the Father.
 Amen.

The Priest, turning to the people, says:

V. DOMINUS vo- V. THE Lord be
 biscum. with you.
 R. Et cum spiritu tuo. R. And with thyspirit.

The Collect, Epistle, etc., being said—(for Collect and Epistle for Palm Sunday, see p. 68; Monday in Holy Week, p. 126; Tuesday in Holy Week, p. 135; Wednesday in Holy Week, p. 157; Holy Thursday, p. 253; Good Friday, p. 340; Holy Saturday, p. 497; Easter Sunday, p. 509; Easter Monday, p. 520; Easter Tuesday, p. 529)—the Priest goes to the middle of the Altar, and says:

MUNDA cor meum CLEANSE my heart
 ac labia mea, and my lips, O
 omnipotens Deus, qui almighty God! who,
 labia Isaïæ prophetæ with a fiery coal, didst
 calculo mundasti ignito: cleanse the lips of the
 ita me tua grata misera- prophet Isaiah; vouch-
 tione dignare mundare, safe through thygracious
 ut sanctum evangelium mercy so to cleanse me
 tuum digne valeam nun- that I may worthily de-
 tiare. Per Christum Do- clare thy holy gospel;
 minum nostrum. Amen. through Christ our Lord.
 Amen.

Jube, Domine, bene- Bless me, O Lord!
 dicere.

Dominus sit in corde The Lord be in my
 meo, et in labiis meis; heart and on my lips,
 ut digne et competenter that I may worthily and
 annuntiem evangelium in a becoming manner
 suum. Amen. announce his gospel.
 Amen.

Before reading the Gospel, the Priest says :

V. DOMINUS vo- V. THE Lord be
 biscum. with you.
 R. Et cum spiritu tuo. R. And with thy spirit.

At the end of the Gospel—(for Gospel for Palm Sunday, see p. 50 ; Monday in Holy Week, p. 130 ; Tuesday in Holy Week, p. 137 ; Wednesday in Holy Week, p. 164 ; Holy Thursday, p. 256 ; Good Friday, p. 344 ; Holy Saturday, p. 499 ; Easter Sunday, p. 512 ; Easter Monday, p. 523 ; Easter Tuesday, p. 532)—the Clerk says :

R. LAUS tibi, Chris- R. PRAISE be to
 te. thee, O Christ!

And the Priest kisses the Book, saying :

PER evangelica dicta BY the words of the
 deleantur nostra gospel may our
 delicta. sins be blotted out.

After which he goes to the middle of the Altar, and says the Nicene Creed aloud :

CREDO in unum De- I BELIEVE in one
 um, Patrem omni- God, the Father
 potentem, Factorum cœli Almighty, Maker of hea-
 et terræ, visibilium om- ven and earth, and of all
 nium et invisibilium. Et things visible and invis-
 in unum Dominum Je- ble. And in one Lord,
 sum Christum, Filium Jesus Christ, the only
 Dei unigenitum, et ex begotten Son of God.

Pa-re natum ante omnia and born of the Father
sæcula ; Deum de Deo ; before all ages. God of
Lumen de Lumine; De- God, Light of Light, true
um verum de Deo vero ; God of true God : be-
genitum non factum, con- gotten, not made ; con-
substantialem Patri, per substantial with the Fa-
quem omnia facta sunt ; ther, by whom all things
qui propter nos homines, were made. Who for us
et propter nostram salu- men, and for our salva-
tem, descendit de cœlis ; tion, came down from
et incarnatus est de Spi- heaven, and became in-
ritu Sancto ex Maria Vir- carnate by the Holy
gine ; ET HOMO FACTUS Ghost of the Virgin
EST. Crucifixus etiam Mary ; AND WAS MADE
pro nobis : sub Pontio MAN. He was also cru-
Pilato passus et sepultus cified for us : suffered
est. Et resurrexit tertia under Pontius Pilate,
dies secundum Scripturas. and was buried. And
Et ascendit in cœlum : rose again the third day,
sedet ad dexteram Pa- according to the Scrip-
tris. Et iterum venturus tures. And ascended
est cum gloria judicare into heaven : sitteth at
vivos et mortuos : cujus the right hand of the
regni non erit finis. Et Father. And he is to
in Spiritum Sanctum, Do- come again with glory,
minum et vivificantem, to judge the living and
qui ex Patre Filioque the dead : of his king-
procedit ; qui cum Patre dom there shall be no
et Filio simul adoratur end. And in the Holy
et conglorificatur : qui Ghost, the Lord, and
locutus est per prophe- giver of life, who pro-
tas. Et unam sanctam ceedeth from the Father
Catholicam et Apostoli- and the Son : who with

cam Ecclesiam. Confi-
 teor unum baptisma in
 remissionem peccato-
 rum. Et expecto resur-
 rectionem mortuorum,
 et vitam venturi sæculi.
 Amen.

V. Dominus vobis-
 cum.

R. Et cum spiritu tuo.
 Oremus.

the Father and the Son
 is equally adored and
 glorified : who spake by
 the prophets. And one
 holy Catholic and Apos-
 tolic Church. I confess
 one baptism for the re-
 mission of sins. And I
 expect the resurrection
 of the dead, and the life
 of the world to come.
 Amen.

V. The Lord be with
 you.

R. And with thy spirit.
 Let us pray.

*The Priest says the Offertory and makes the oblation of the Bread
 that is to be consecrated, saying :*

SUSCIPE, sancte Pa-
 ter, omnipotens,
 æterne Deus, hanc im-
 maculatam Hostiam,
 quam ego indignus fa-
 mulus tuus offero tibi,
 Deo meo vivo et vero,
 pro innumerabilibus pec-
 catis et offensionibus et
 negligentis meis, et pro
 omnibus circumstanti-
 bus, sed et pro omnibus
 fidelibus Christianis, vi-
 vis atque defunctis : ut

RECEIVE, O holy
 Father, Almighty
 and eternal God ! this
 unspotted Host, which I,
 thy unworthy servant,
 offer to thee, my true
 and living God, for my
 innumerable sins, offen-
 ces, and negligences, and
 for all here present ; as
 also for all faithful Chris-
 tians, both living and
 dead ; that it may avail
 me and them unto sal-

mihi et illis proficiat ad vation, and life everlasting. Amen.
salutem in vitam æternam. Amen.

He puts Wine and Water into the chalice, saying:

DEUS, qui humanæ **O** GOD! who, in creating human nature, didst wonderfully dignify it, and who didst substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus: thy Son, our Lord: who with thee and the Holy Ghost, liveth and reigneth one God, for ever and ever. Amen.

Oblation of the chalice.

OFFERIMUS tibi, **W**E offer unto thee, Domine, calicem O Lord! the salutaris, tuam deprecantes clementiam: ut in chalice of salvation, beseeching thy clemency; that it may ascend before thy divine majesty, totius mundi salute cum as a sweet odor for our odore suavitatis ascendat. Amen. salvation, and for that of the whole world. Amen

Then bowing down, he says:

IN spiritu humilitatis, **I**N a spirit of humility
 et in animo contrito, and with contrition
 suscipiamur a te, Domine: et sic fiat sacrificium of heart, we pray thee,
 nostrum in conspectu O Lord! to make us ac-
 tuo hodie, ut placeat tibi, let our sacrifice be so
 Domine Deus. performed this day, in
 thy sight, that it may be
 pleasing to thee, O Lord
 our God!

After which, lifting up his eyes to Heaven, he blesses the Bread and Wine, saying:

VENI, sanctificator **C**OME, O Almighty
 omnipotens, æter- Sanctifier, eternal
 ne Deus: et benedic hoc God! and bless this sa-
 sacrificium tuo sancto crifice, prepared for the
 nomini præparatum. honor of thy holy name.

The following blessing of the Incense and the incensing of the Altar, as far as Lavabo, is omitted in private Masses:

PER intercessionem **B**Y the intercession
 beati Michaelis of blessed Michael
 Archangeli, stantis a the Archangel, standing
 dextris altaris incensi, at the right hand of the
 et omnium electorum altar of incense, and of
 suorum, incensum istud all the elect, may the
 dignetur Dominus bene- Lord bless this incense,
 dicere, et in odorem and receive it as a sweet
 suavitatis accipere. Per odor; through Christ
 Christum Dominum nos- our Lord. Amen.
 trum. Amen.

While he incenses the Offerings, he says :

INCENSUM istud a **M**AY this incense,
te benedictum, as- which thou hast
cendat ad te, Domine, blessed, ascend to thee,
et descendat super nos O Lord! and may thy
misericordia tua. mercy descend upon us.

Then he incenses the Altar, saying :

DIRIGATUR, Do **L**ET my prayer, O
mine, oratio mea Lord! be directed
sicut incensum in con- as incense in thy sight :
spectu tuo; elevatio ma- the lifting up of my
num mearum sacrifi- hands, an evening sacri-
cium vespertinum. Po- fice. Set a watch, O
ne, Domine, custodiam Lord! before my mouth,
ori meo, et ostium cir- and a door round about
cumstantiæ labiis meis : my lips ; that my heart
ut non declinet cor me- may not incline to evil
um in verba malitiæ, ad words, to make excuses
excusandas excusationes in sin.
in peccatis.

Giving the censer to the Deacon, he says :

ACCENDAT in no- **M**AY the Lord kin-
bis Dominus ig- dle in us the
nem sui amoris, et flam- fire of his love, and the
mam æternæ charitatis. flame of eternal charity.
Amen. Amen.

*Then he goes to the corner of the Altar, and washes his fingers,
saying :*

LAVABO inter in- **I** WILL wash my
nocentes manus hands among the

meas: et circumdabo innocent, and will compass thy altar, O Lord.

Ut audiam vocem laudis: et enarrem universa mirabilia tua. That I may hear the voice of thy praise, and tell all thy wondrous works.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ. I have loved, O Lord! the beauty of thy house; and the place where thy glory dwelleth.

Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam. Take not away my soul, O God! with the wicked, nor my life with bloody men.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus. In whose hands are iniquities: their right hand is filled with gifts.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei. But as for me, I have walked in my innocence: redeem me, and have mercy on me.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine. My foot hath stood in the direct way: in the churches I will bless thee, O Lord!

Gloria Patri, etc. Glory, etc.

Having returned to the middle of the Altar, bowing down, he says:

SUSCIPE, sancta **R**ECEIVE, O holy
Trinitas, hanc oblationem, quam tibi offerimus, ob memoriam Trinity! this oblation, which we make to thee, in memory of

passionis, resurrectionis, the passion, resurrection, et ascensionis Jesu Christi, and ascension of our Lord Jesus Christ; and honorem beatæ Mariæ in honor of the blessed Mary ever Virgin; of Joannis Baptistæ, et blessed John the Baptist; of the holy Apostles Petri et Pauli, et istorum et omnium sanctorum: ut illis proficiat that it may avail to their ad honorem, nobis autem honor, and to our salvation; et illi pro nobis intercedere dignentur in cœlis, quorum vouchsafe to intercede for us in heaven, whose memoriam agimus in terris. Per eundem Christum Dominum nostrum. Christ, our Lord. Amen.

Then turning to the People, he says:

ORATE, fratres, ut **P**RAY, brethren, that meum ac vestrum my sacrifice and sacrificium acceptabile yours may be acceptable fiat apud Deum Patrem to God the Father omnipotentem. almighty.

The Clerk answers in the name of the People:

SUSCIPIAT Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ. **M**AY the Lord receive this sacrifice from thy hands, to the praise and glory of his name, to our benefit also, and to that of all his holy Church.

The Priest, in a low voice, says :

Amen.

Amen.

*Here the appropriate Secreta are said. That which follows is said aloud.*PER omnia sæcula
sæculorum.*R.* Amen.*V.* Dominus vobiscum.*R.* Et cum spiritu tuo.*V.* Sursum corda.*R.* Habemus ad Dominum.*V.* Gratias agamus Domino Deo nostro.*R.* Dignum et justum est.WORLD without
end.*R.* Amen.*V.* The Lord be with you.*R.* And with thy spirit.*V.* Lift up your hearts.*R.* We have them lifted up to the Lord.*V.* Let us give thanks to the Lord our God.*R.* It is meet and just.*The Priest says the Preface, after which is said :*SANCTUS, sanctus,
sanctus, Dominus
Deus Sabaoth. Pleni
sunt cœli et terra gloria
tua. Hosanna in excel-
sis. Benedictus qui ve-
nit in nomine Domini.
Hosanna in excelsis.HOLY, holy, holy,
Lord God of
Hosts! the heavens and
the earth are full of thy
glory. Hosanna in the
highest! Blessed is he
that cometh in the name
of the Lord. Hosanna
in the highest!

THE CANON OF THE MASS.

Here the Priest begins the Canon of the Mass, which is said in a low voice :

TE igitur, clementissime Pater, per Jesum Christum, Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ fidei cultoribus.

WE therefore humbly pray and beseech thee, most merciful Father! through Jesus Christ thy Son our Lord, that thou wouldst accept and bless these gifts, these presents, these holy unspotted sacrifices, which, in the first place, we offer to thee for thy holy Catholic Church, to which vouchsafe to grant peace; preserve, unite, and govern it throughout the whole world, together with thy servant N. our Chief Bishop, N. our Prelate, and all orthodox believers and professors of the Catholic and Apostolic Faith.

The commemoration of the living.

MEMENTO, Domine, famulorum famularumque tuarum N. et N. **B**E mindful, O Lord, of thy servants N. and N.

Here he pauses a little, to call to his mind those he designs to pray for, and then continues :

ET omnium circumstantium, quorum tibi fides cognita est, et nota devotio : pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ ; tibi que reddunt vota sua æterno Deo, vivo et vero. **A**ND all here present, whose faith and devotion are known to thee, for whom we offer, or who themselves offer thee this sacrifice of praise, for themselves and all that are dear to them ; for the redemption of their souls, for the hope of their salvation and safety ; and who now pay their vows to thee, the eternal, living, and true God.

Communicantes, et Commemorantes, et honorando memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, genitricis Dei et Domini nostri Jesu Christi : sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Communicating with, and honoring the memory, in the first place, of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ ; and also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas,

<p>Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum : quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.</p>	<p>James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints ; by whose merits and prayers grant that we may, in all things, be defended by the help of thy protection : through the same Christ our Lord. Amen.</p>
--	--

The Priest spreads his hands over the offerings.

<p>HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias : diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.</p>	<p>WE therefore beseech thee, O Lord ! graciously to accept this oblation of our servitude, which is also that of thy whole family ; dispose our days in thy peace ; preserve us from eternal damnation, and place us in the number of thy elect ; through Christ our Lord. Amen.</p>
---	--

<p>Quam oblationem tu Deus in omnibus, quæ-</p>	<p>Vouchsafe, we beseech thee, O God ! to make this</p>
---	---

sumus, benedictam, ad- oblation in all things
scriptam, ratam, ratio- blessed, approved, rati-
nabilem, acceptabilem- fied, reasonable, and ac-
que facere digneris : ut ceptable ; that it may be
nobis corpus et sanguis made for us the body
fiat dilectissimi filii tui and blood of thy most
Domini nostri Jesu beloved Son, our Lord,
Christi. Jesus Christ.

Qui pridie quam pate- Who, on the day be-
retur, accepit panem in fore he suffered, took
sanctas ac venerabiles bread in his sacred and
manus suas ; et elevatis venerable hands, and
oculis in cœlum, ad te with his eyes lifted up
Deum Patrem suum om- towards heaven, to thee,
nipotentem, tibi gratias O God! his almighty Fa-
agens, benedixit, fregit, ther, giving thee thanks,
deditque discipulis suis, blessed it, broke it, and
dicens : Accipite, et gave it to his disciples,
manducate ex hoc om- saying : Take and eat
nes : HOC EST ENIM COR- ye all of this ; FOR THIS
PUS MEUM. IS MY BODY.

Here he adores the Sacrament on his knee, and then elevates it for the adoration of the people. After which he proceeds to the consecration of the chalice, saying:

SIMILI modo post- **I**N like manner, after
quam cœnatum est, he had supped, tak-
accipiens et hunc præ- ing this ineffable chalice
clarum calicem in sanc- in his sacred and vener-
tas ac venerabiles manus able hands, again giving
suas, item tibi gratias thee thanks, he blessed
agens, benedixit, dedit- it, and gave it to his
que discipulis suis, di- disciples, saying : Take

cens : Accipite, et bibite and drink ye all of
ex eo omnes : this :

HIC EST ENIM CALIX FOR THIS IS THE CHAL-
SANGUINIS MEI, NOVI ET ICE OF MY BLOOD, OF THE
ÆTERNI TESTAMENTI: NEW AND EVERLASTING
MYSTERIUM FIDEI : QUI TESTAMENT: A MYSTERY
PRO VOBIS ET PRO MUL- OF FAITH, WHICH SHALL
TIS EFFUNDETUR IN BE SHED FOR YOU, AND
REMISSIONEM PECCATO- FOR MANY, FOR THE RE-
RUM. MISSION OF SINS.

Then he adores the sacred Blood, saying:

HÆC quotiescum- AS often as ye shall
que feceritis, in do these things,
mei memoriam facietis. ye shall do them in re-
membrance of me.

*After this he elevates it for the adoration of the people, and con-
tinues:*

UNDE et memores, WHEREFORE, O
Domine, nos servi Lord! we thy
tui, sed et plebs tua servants, as also thy holy
sancta, ejusdem Christi people, being mindful of
Filii tui, Domini nostri, the blessed passion of
tam beatæ passionis, the same Christ, thy Son
necnon et ab inferis re- our Lord, and of his re-
surrectionis, sed et in- surrection from hell, as
cœlos gloriosæ ascen- also of his glorious as-
sionis, offerimus præcla- cension into heaven, of-
ræ majestati tuæ de tuis fer to thy most excellent
donis ac datis, Hostiam majesty of thy own gifts
puram, Hostiam sanc- and favors, a pure Host,
tam, Hostiam immacu- a holy Host, an unspotted

latam, panem sanctum vitæ æternæ, et calicem salutis perpetuæ.

Host, the holy bread of eternal life, and the chalice of everlasting salvation.

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justī Abel, et sacrificium patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert pleased to accept the offerings of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered to thee, a holy sacrifice, and unspotted victim.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione cœlesti, et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

We humbly beseech thee, O Almighty God! command these to be carried by the hands of thy holy angel to thy altar above, in the presence of thy divine majesty, that as many as shall receive the most sacred body and blood of thy Son, from this altar, may be filled with every heavenly blessing and grace; through the same Christ our Lord. Amen

The Commemoration of the Dead.

MEMENTO etiam, **R**EMEMBER also,
Domine, famu- O Lord, thy ser-
lorum famularumque tu- vants, N. and N., who
arum N. et N. qui nos are gone before us with
præcesserunt cum signo the sign of faith, and
fidei, et dormiunt in repose in the sleep of
somno pacis. peace.

Here he pauses a little, to pray for particular persons.

IPSIS, Domine, et **T**O these, O Lord!
omnibus in Christo and to all that
quiescentibus, locum re- rest in Christ, grant, we
frigerii, lucis et pacis, ut beseech thee, a place of
indulgeas deprecamur. refreshment, light, and
Per eundem Christum peace; through the same
Dominum nostrum. Christ our Lord. Amen.
Amen.

He strikes his breast, saying aloud the first words of the following Prayer :

NOBIS quoque pec- **T**O us sinners also,
catoribus, famu- thy servants, hop-
lis tuis, de multitudine ing in the multitude of
miserationum tuarum thy mercies, vouchsafe
sperantibus, partem ali- to grant some part and
quam et societatem do- fellowship with thy holy
nare digneris cum tuis Apostles and Martyrs,
sanctis Apostolis et Mar- with John, Stephen,
tyribus : cum Joanne, Matthias, Barnaby, Ig-
Stephano, Matthia, Bar- natius, Alexander, Mar-
naba, Ignatio, Alexan- cellinus, Peter, Felicitas,
dro, Marcellino, Petro, Perpetua, Agatha, Lucy,

Felicitate, Perpetua, Agnes, Cecilia, Anasta-
 Agatha, Lucia, Agnete, sia, and all thy Saints ;
 Cæcilia, Anastasia, et into whose company we
 omnibus Sanctis tuis ; beseech thee to admit
 intra quorum nos con- us, not regarding our
 sortium, non æstimator merit, but thy own gra-
 meriti, sed veniæ, quæ- tuitous favor ; through
 sumus, largitor admitte. Christ our Lord.
 Per Christum Dominum
 nostrum.

<p>Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivifi- cas, benedicis, et præ- stas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omni- potenti, in unitate Spi- ritus Sancti, omnis ho- nor et gloria.</p>	<p>By whom, O Lord ! thou dost always create, sanctify, quicken, bless, and give us all these good things. By him, and with him, and in him, is to thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.</p>
--	---

Here he says aloud :

V. **P**ER omnia sæcu-
 la sæculorum.

R. Amen.

Oremus.

Præceptis salutaribus
 moniti, et divina institu-
 tione formati, audemus
 dicere :

Pater noster, qui es
 in cœlis, santificetur

V. **W**ORLD with-
 out end.

R. Amen.

Let us pray.

Instructed by thy
 wholesome precepts,
 and following thy di-
 vine institution, we pre-
 sume to say :

Our Father, who art
 in heaven, hallowed be

nomen tuum : adveniat	thy name ; thy kingdom
regnum tuum : fiat vo-	come ; thy will be done
luntas tua, sicut in cœlo,	on earth as it is in hea-
et in terra : panem nos-	ven. Give us this day
trum quotidianum da	our daily bread ; and
nobis hodie : et dimitte	forgive us our trespass-
nobis debita nostra, si-	es, as we forgive them
cut et nos dimittimus	that trespass against us.
debitoribus nostris : et	And lead us not into
ne nos inducas in tenta-	temptation.
tionem.	

<i>R.</i> Sed libera nos a	<i>R.</i> But deliver us from
malo.	evil.

The Priest, in a low voice, says :

Amen.

Amen.

LIBERA nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus et futuris : et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris ; ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

DELIVER us, we beseech thee, O Lord ! from all evils, past, present, and to come ; and by the intercession of the blessed and glorious ever Virgin Mary, Mother of God, of thy blessed Apostles Peter and Paul, and of Andrew, and all the Saints, mercifully grant peace in our days ; that by the assistance of thy mercy, we may be always free from sin, and secure from all disturbance.

Breaking the Host, he says :

PER eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus. Per omnia sæcula sæculorum.

THROUGH the same Jesus Christ our Lord, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, one God. World without end.

R. Amen.*R.* Amen.*V.* Pax Domini sit semper vobiscum.*V.* The peace of the Lord be always with you.*R.* Et cum spiritu tuo.*R.* And with thy spirit.*He puts a particle of the Host into the chalice, saying :*

HÆC commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

MAY this mixture and consecration of the body and blood of our Lord Jesus Christ be to us that receive them effectual to eternal life. Amen.

After this, bowing down, he strikes his breast, saying aloud :

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

LAMB of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

<p>Agnus Dei, qui tollis peccata mundi, dona no- bis pacem.</p>	<p>Lamb of God, who takest away the sins of the world, grant us peace.</p>
---	--

The following Prayers are said in a low voice :

<p>DOMINE Jesu Christe, qui dix- isti Apostolis tuis : Pa- cem relinquo vobis, pa- cem meam do vobis ; ne respicias peccata mea, sed fidem Ecclesiæ tuæ : eamque secundum vo- luntatem tuam pacifi- care, et coadunare dig- neris. Qui vivis et reg- nas Deus, per omnia sæ- cula sæculorum. Amen.</p>	<p>LORD Jesus Christ, who didst say to thy Apostles, I leave you peace, my peace I give you ; look not on my sins, but on the faith of thy Church ; and vouch- safe to grant it that peace and union which are ac- cording to thy will : who livest and reignest God for ever and ever. Amen.</p>
---	--

In solemn Masses, after this Prayer, the Priest gives the kiss of peace to the Deacon, saying :

V. Pax tecum.

V. Peace be with thee.

To which the Deacon answers :

R. Et cum spiritu tuo.

R. And with thy spirit.

<p>DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spi- ritu Sancto, per mortem tuam mundum vivificas- ti : libera me per hoc sacrosanctum Corpus et</p>	<p>LORD Jesus Christ, Son of the living God, who, according to the will of the Father, and by the co-operation of the Holy Ghost, hast through thy death given life to the world ; deliver</p>
--	---

Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis; et fac me tuis semper inherere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

me by this thy most sacred Body and Blood from all iniquities, and from all evils: make me always obedient to thy commandments, and never suffer me to be separated from thee; who with the same God the Father and Holy Ghost livest and reignest God for ever and ever. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. Amen.

Let not the participation of thy body, O Lord Jesus Christ! which, though unworthy, I presume to receive, turn to my judgment and condemnation; but, through thy mercy, let it be for me an effectual safeguard and remedy of soul and body; who with God the Father and the Holy Ghost livest and reignest one God for ever and ever. Amen.

Taking the Host in his hands, he says:

PANEM cœlestem accipiam, et nomen Domini invocabo. I WILL take the heavenly bread, and invoke the name of the Lord.

Then striking his breast thrice, he says :

DOMINE, non sum **L**ORD, I am not
dignus, ut intres worthy that thou
sub tectum meum ; sed shouldst enter under my
tantum dic verbo, et sa- roof ; but only say the
nabitur anima mea. word, and my soul shall
be healed.

After this, he receives the Blessed Sacrament, saying :

CORPUS Domini **T**HE body of our
nostri Jesu Chris- Lord Jesus Christ
ti custodiat animam me- preserve my soul to life
am in vitam æternam. everlasting. Amen.
Amen.

After a little pause, he gathers the fragments, and takes the chalice, saying :

QUID retribuam **W**HAT return shall
Domino pro om- I make to the
nibus quæ retri- Lord for all that he has
buit mihi ? Calicem sa- given me ? I will take
lutaris accipiam, et no- the chalice of salvation,
men Domini invocabo. and call upon the name
Laudans invocabo Do- of the Lord. Praising I
minum, et ab inimicis will call upon the Lord,
meis salvus ero. and I shall be safe from
my enemies.

Then he receives the sacred Blood, saying :

SANGUIS Domini **T**HE blood of our
nostri Jesu Christi Lord Jesus Christ
custodiat animam me- preserve my soul to life
am in vitam æternam. everlasting. Amen.
Amen.

Whilst the Clerk pours wine into the chalice, he says :

QUOD ore sumpsimus, Domine, pura mente capiamus ; et de munere temporali, fiat nobis remedium sempiternum. **G**RANT, O Lord ! that what we have taken with our mouth, we may receive with a pure mind ; and that of a temporal gift, it may prove an everlasting remedy.

Whilst he washes his fingers over the chalice with wine and water, he says :

CORPUS tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis : et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen. **M**AY thy body, O Lord ! which I have received, and thy blood, which I have drunk, cleave to my bowels ; and grant that no stain of sin may remain in me, who have been nourished with thy pure and holy sacrament. Who livest and reignest, for ever and ever. Amen.

The Book is moved to the Epistle side of the Altar, where he says aloud the Communion. (For Communion and Post-Communion for Palm Sunday, see p. 95 ; Monday in Holy Week, p. 133 ; Tuesday in Holy Week, p. 155 ; Wednesday in Holy Week, p. 182 ; Holy Thursday, p. 262 ; Easter Sunday, p. 516 ; Easter Monday, p. 527 ; Easter Tuesday, p. 534.) Then turning to the middle of the Altar, he turns towards the people, and says :

V. DOMINUS vobis. **V. THE** Lord be with you.

R. Et cum spiritu tuo. *R.* And with thy spirit.

He says the prayer called Post-Communion, and turning again to the people, says :

<p><i>V.</i> DOMINUS vo- biscum. <i>R.</i> Et cum spiritu tuo. <i>V.</i> Benedicamus Do- mino. <i>R.</i> Deo gratias.</p>	<p><i>V.</i> THE Lord be with you. <i>R.</i> And with thy spirit. <i>V.</i> Let us bless the Lord. <i>R.</i> Thanks be to God.</p>
---	--

After this, bowing in the middle of the Altar, he says in a low voice :

<p>PLACEAT tibi, sanc- ta Trinitas, obse- quium servitutis meæ : et præsta, ut sacrificium quod oculis tuæ majes- tatis indignus obtuli, tibi sit acceptabile, mihi que, et omnibus pro quibus illud obtuli, sit, te mise- rante, propitiabile. Per Christum Dominum nos- trum. Amen.</p>	<p>LET this acknowl- edgment of my subjection, O holy Trin- ity ! be pleasing to thee, and grant that this sa- crifice, which I, though unworthy, have offered to thy divine majesty, may be acceptable to thee, and through thy mercy be propitiatory for me, and for all those for whom it hath been offered ; through Christ our Lord. Amen.</p>
---	---

Then the Priest having kissed the Altar, blesses the people, saying :

<p>BENEDICAT vos omnipotens Deus, Pater, et Filius, et Spiri- tus Sanctus. Amen.</p>	<p>MAY Almighty God the Father, Son, and Holy Ghost, bless you. Amen.</p>
--	---

And going to the Gospel side, he says :

V. **D**OMINUS ro-
biscum.

R. Et cum spiritu tuo.

V. Initium sancti
Evangelii secundum
Joannem.

R. Gloria tibi, Domi-
ne.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est. In ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem veni-

V. **T**HE Lord
with you.

R. And with thy spirit

V. The beginning of
the Holy Gospel, accord-
ing to St. John.

R. Glory be to thee,
O Lord !

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men ; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of

entem in hunc mundum. the light. That was the
 In mundo erat, et mun- true light, which en-
 dus per ipsum factus est, lighteneth every man
 et mundus eum non cog- that cometh into this
 novit. In propria venit, world. He was in the
 et sui eum non recepe- world, and the world
 runt : quotquot autem was made by him, and
 receperunt eum, dedit the world knew him not.
 eis potestatem filios Dei He came unto his own,
 fieri, his, qui credunt in and his own received
 nomine ejus : qui non him not. But as many
 ex sanguinibus, neque as received him, to them
 ex voluntate carnis, ne he has given power to
 que ex voluntate viri, be made the sons of
 sed ex Deo nati sunt. God, to them that be-
 [*Hic genuflectitur.*] Et lieve in his name ; who
 Verbum caro factum est, are born not of blood,
 et habitavit in nobis : et nor of the will of flesh,
 vidimus gloriam ejus, nor of the will of man,
 gloriam quasi Unigeniti but of God. [*Here kneel*
 a Patre, plenum gratiæ down.] And the Word
 et veritatis. was made flesh, and
 dwelt among us ; and
 we saw his glory, the
 glory as of the only-be-
 gotten Son of the Fa-
 ther, full of grace and
 truth.

R. Deo gratias.

R. Thanks be to God.

PALM SUNDAY.

THE first day of this Week is called *Palm Sunday*, being appointed to honor the triumphant entry of Jesus Christ into Jerusalem, when many of the Jews cut off branches from the trees, and strewed them in the way through which he was to pass. It is in memory of this triumph that the *Palms* are blessed, distributed to the faithful, and carried by them in solemn procession. They hold them also in their hands, while the history of the Passion is read out of St. Matthew's Gospel, to signify by that ceremony that they are to partake of the triumph of Jesus Christ by the virtue of his death and passion.

In the benediction of the Palms are mentioned the branches of the Palm-tree, Olive-tree, and other trees, which are made use of in countries where these trees grow; but in our northern countries we supply that defect with any sort of green boughs, which are called Palms, from the original ceremony, and they are intended to represent to us our Saviour's victory over the prince of death, and the riches of his mercies; the Palm branches being emblems of victory, and the Olive branches of mercy.

We may also observe, that Christ enters Jerusalem on a day that answers to the tenth day of the moon; when the Jews brought to their house (Exod. xii.) the lambs that were to be killed and eaten on the Passover, in memory of their deliverance from the slavery of Egypt, and of their entrance into the Land of Promise, by their miraculous passage over the Red Sea. Hence, in the procession of this day, the opening of the door of the Church by knocking with the foot of the Cross, signifies not only the triumphant entry into Jerusalem, but also that the gates of the celestial Jerusalem were opened for us by Christ, the true Paschal Lamb, dying on the Cross, to redeem us from the slavery of sin.

THE BLESSING OF THE PALMS.

After the Sprinkling of Holy Water, the Palms are blessed as follows. The Choir sings :

<p>HOSANNA filio David : benedic- tus qui venit in nomine Domini. O rex Israel ! Hosanna in excelsis.</p>	<p>HOSANNA to the Son of David ! blessed is he that comes in the name of the Lord. O king of Israel ! Ho- sanna in the highest</p>
--	---

Then the Priest says :

<p><i>V.</i> DOMINUS vo- biscum. <i>R.</i> Et cum spiritu tuo. Oremus.</p>	<p><i>V.</i> THE Lord be with you. <i>R.</i> And with thy spirit. Let us pray.</p>
---	---

<p>Deus, quem diligere et amare justitia est, in- effabilis gratiæ tuæ in nobis dona multiplica : et qui fecisti nos in morte Filii tui sperare quæ credimus ; fac nos eodem resurgente per- venire quo tendimus : qui tecum vivit et reg- nat in unitate Spiritus Sancti Deus, per, etc.</p>	<p>O God ! whom to love is righteousness, multi- ply in our hearts the gifts of thy unspeakable grace, and as by the death of thy Son thou hast made us hope for those things which we believe, grant that by his resurrection we may ar- rive at the happy end of our journey ; who liveth and reigne'h, etc.</p>
---	--

After this, the Subdeacon sings the following lesson :

<p>Lectio libri Exodi, cap. xv. et xvi.</p>	<p>The lesson from the book of Exodus, xv. and xvi.</p>
---	---

<p>IN diebus illis : Vene- runt filii Israel in</p>	<p>IN those days, the children of Israel</p>
--	---

Elim, ubi erant duodecim fontes aquarum, et septuaginta palmæ; et castrametati sunt juxta aquas. Profectique sunt de Elim, et venit omnis multitudo filiorum Israel in desertum Sin, quod est inter Elim et Sinai; quintodecimo die mensis secundi, postquam egressi sunt de terra Ægypti. Et murmura- vit omnis congregatio filiorum Israel contra Moysen et Aaron in solitudine. Dixeruntque filii Israel ad eos: Utinam mortui essemus per manum Domini in terra Ægypti, quando sedebamus super ollas carni- um, et comedebamus panem in saturitate: cur edux- istis nos in desertum istud, ut occideretis omnem multitudinem fame? Dixit autem Dominus ad Moysen: Ecce, ego pluam vobis panes de cœlo; egredi- atur populus, et colligat quæ sufficiunt per sin-

came to Elim, where there were twelve foun- tains of water and sev- enty palm-trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wil- derness. And the chil- dren of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots and eat bread to the full; why have you brought us into this desert, that you might destroy all the multitude with fam- ine? And the Lord said to Moses, Behold

gulos dies : ut tentem I will rain bread from
eum, utrum ambulet in heaven for you ; let the
tege mea, an non. Die people go forth and
autem sexto parent quod gather what is sufficient
inferant, et sit duplum for every day, that I
quam colligere solebant may prove them whether
per singulos dies. Dix- they will walk in my law,
eruntque Moyses et or no. But the sixth
Aaron ad omnes filios day let them provide for
Israel : Vespere scietis, to bring in ; and let it
quod Dominus eduxerit be double to that they
vos de terra Ægypti : et were wont to gather
mane videbitis gloriam every day. And Moses
Domini. and Aaron said to the
children of Israel : In
the evening you shall
know that the Lord hath
brought you forth out
of the land of Egypt ;
and in the morning ye
shall see the glory of the
Lord.

R. Collegerunt Pon-
tifices et Pharisæi con-
cilium, et dixerunt :
Quid facimus, quia hic
homo multa signa facit ?
Si dimittimus eum sic,
omnes credunt in eum :
* Et venient Romani, et
tollent nostrum locum
et gentem.

R. The Chief Priests
and the Pharisees gath-
ered a council and said :
What do we, for this
man doth many mira-
cles ? If we let him
alone so, all men will
believe in him ; * and
the Romans will come
and take away our place
and nation.

V. Unus autem ex illis, Caiphas nomine, cum esset pontifex anni illius, prophetavit, dicens: Expedit vobis, ut unus moriatur homo pro populo, et non tota gens pereat. Ab illo ergo die cogitaverunt interficere eum, dicentes: * Et venient, etc.

Aliud R. In monte Oliveti oravit ad Patrem: Pater, si fieri potest, transeat a me calix iste. * Spiritus quidem promptus est, caro autem infirma: fiat voluntas tua.

V. Vigilate, et orate, ut non intretis in temptationem. * Spiritus quidem, etc.

V. But of them, named Caiphas, being the high priest that year, said to them: It is expedient for you that one man die for the people, and that the whole nation perish not. From that day therefore they devised to put him to death, saying: * And the Romans, etc.

Another R. On Mount Olivet he prayed to his Father: O Father! if it is possible, let this chalice pass from me. * The spirit indeed is willing, but the flesh is weak; thy will be done.

V. Watch ye and pray, that ye enter not into temptation. * The spirit, etc.

Then the Deacon sings the following Gospel, with the usual ceremonies:

Sequentia Sancti Evangelii, secundum Matthæum, cap. xxi. 1-9.

A continuation of the Holy Gospel, according to St. Matthew, xxi. 1-9.

IN illo tempore: cum appropinquasset Je-

AT that time, when Jesus drew nigh

aus Jerosolymis, et venisset Bethphage ad montem Oliveti; tunc misit duos discipulos suos, dicens eis: Ite in castellum, quod contra vos est, et statim invenietis asinam alligatam, et pullum cum ea: solvite, et adducite mihi; et si quis vobis aliquid dixerit, dicite, quia Dominus his opus habet, et confestim dimittet eos. Hoc autem totum factum est, ut adimpleretur, quod dictum est per prophetam dicentem: Dicite filiæ Sion: ecce, rex tuus venit tibi mansuetus, sedens super asinam, et pullum filium subjugalis. Euntes autem discipuli fecerunt, sicut præcepit illis Jesus. Et adduxerunt asinam et pullum; et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in via: alii autem to Jerusalem, and was come to Bethphage, unto Mount Olivet; then he sent two disciples, saying to them: Go ye into the village that is over against you, and immediately ye will find an ass tied, and a colt with her; loose them, and bring them to me; and if any man shall say anything to you, say ye that the Lord hath need of them, and forthwith he will let them go. Now all this was done, that the word might be fulfilled, which was spoken by the prophet, saying: Tell ye the daughter of Sion, behold thy king cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made him sit

cædebant ramos de arboribus, et sternebant in via; turbæ autem, quæ præcedebant, et quæ sequebantur, clamabant, dicentes: Hosanna filio David: benedictus, qui venit in nomine Domini.

thereon. And a very great multitude spread their garments in the way; and others cut down boughs from the trees, and strewed them in the way; and the multitude that went before and that followed, cried, saying: Hosanna to the Son of David! blessed is he that cometh in the name of the Lord.

The Blessing of the Palms. The Priest, standing at the corner of the Epistle, says:

V. DOMINUS vobiscum.

R. Et cum spiritu tuo. Oremus.

Auge fidem in te sperantium, Deus, et supplicum preces clementer exaudi: veniat super nos multiplex misericordia tua: benedicantur et hi palmites palmarum, seu olivarum: et sicut in figura Ecclesiæ multiplicasti Noe egredientem de arca, et Moysen exeuntem de Ægypto cum filiis Israel; ita nos portantes palmas et ramos

V. THE Lord be with you.

R. And with thy spirit. Let us pray.

Increase, O God! the faith of them that hope in thee, and mercifully hear the prayers of thy suppliants; let thy manifold mercy come upon us, and let these branches of palm-trees, or olive-trees, be blessed; and, as in a figure of the Church, thou didst multiply, Noah going out of the Ark, and Moses going out of Egypt with

olivarium, bonis actibus occurramus obviam Christo, et per ipsum in gaudium introeamus æternum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere; Domine sancte, Pater omnipotens, æterne Deus: qui gloriaris in consilio Sanctorum tuorum. Tibi enim serviunt creaturæ tuæ, quia te solum auctorem et Deum cognoscunt: et omnis fac-

the children of Israel; so let us, carrying palms and branches of olive-trees, go and meet Christ with good works, and enter through him into eternal joy: who with thee and the Holy Ghost liveth and reigneth, one God, world without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and profitable to salvation, that we should at all times, and in all places, give thee thanks, O holy Lord, almighty Father, and eternal God! who art glorious in the assembly of thy Saints. For thy creatures serve thee, because they acknowledge

tura tua te collaudat, et thee for their only Cre-
 benedicunt te sancti tui: ator and God. The
 quia illud magnum, Uni- whole creation praiseth
 geniti tui nomen coram thee, and thy Saints bless
 regibus et potestatibus thee; because they con-
 hujus sæculi, libera voce fess with freedom before
 confitentur. Cui assis- the kings and powers
 tunt angeli et archan- of this world, the great
 geli, throni et domina- name of thy only begot-
 tiones; cumque omni ten Son: before whom
 militia cœlestis exerci the angels and archan-
 tus hymnum gloriæ tuæ gels, the thrones and
 concinunt, sine fine di- dominations stand, and,
 centes: with all the troops of
 the heavenly host, sing
 the hymn of thy glory,
 saying without ceasing:

The Choir sings:

SANCTUS, sanctus, **H**OLY, holy, holy
 sanctus Dominus is the Lord God
 Deus Sabaoth. Pleni of hosts! The heavens
 sunt cœli et terra gloria and the earth are full of
 tua. Hosanna in excel- thy glory. Hosanna in
 sis. Benedictus qui ve- the highest! Blessed is
 nit in nomine Domini: he that cometh in the
 Hosanna in excelsis. name of the Lord: Ho-
 sanna in the highest!

Then the Priest says:

V. **D**OMINUS vo- *V.* **T**HE Lord be
 biscum. with you.
R. Et cum spiritu tuo. *R.* And with thy spirit

Oremus.

Let us pray.

Petimus, Domine sancte, Pater omnipotens, æterne Deus, ut hanc creaturam olivæ, quam ex ligni materia prodire jussisti, quamque columba rediens ad arcam proprio pertulit ore, benedicere et sanctificare digneris: ut quicumque ex ea receperint, accipiant sibi protectionem animæ et corporis, fiatque, Domine, nostræ salutis remedium, et tuæ gratiæ sacramentum. Per Dominum, etc.	We beseech thee, O holy Lord, almighty Father, eternal God! that thou wouldst be pleased to bless and sanctify these branches which thou hast caused to spring from the olive-tree, and which the dove, returning to the ark, brought in its bill; that whoever receiveth it may find protection of soul and body; and that it may prove, O Lord! the remedy of our salvation, and a sacred sign of thy grace; through our Lord, etc.
--	---

R. Amen.

R. Amen.

Oremus.

Let us pray.

Deus, qui dispersa congregas, et congregata conservas; qui populis obviam Jesu ramos portantibus benedixisti: benedic etiam hos ramos palmæ et olivæ, quos tui famuli ad honorem no-	O God! who gatherest what is dispersed and preservest what is gathered: who didst bless the people that carried boughs to meet Jesus; bless also these branches of the palm-tree and
--	--

minis tui fideliter suscipiunt; ut in quemcumque locum introducti fuerint, tuam benedictionem habitatores loci illius consequantur: et omni adversitate effugata, dextera tua protegat quos redemit Jesus Christus, Filius tuus, Dominus noster: qui tecum vivit et regnat, etc.

olive-tree, which thy servants take with faith, for the honor of thy name, that into whatever place they may be carried, the inhabitants of that place may obtain thy blessing; and thy right hand preserve from all adversity, and protect those that have been redeemed by our Lord Jesus Christ, thy Son, who liveth and reigneth, etc.

Oremus.

Let us pray.

Deus, qui miro dispositionis ordine, ex rebus etiam insensibilibus dispensationem nostræ salutis ostendere voluisti: da quæsumus, ut devotorum corda fidelium salubriter intelligant, quid mystice designet in facto, quod hodie cœlesti lumine efflata, Redemptori obviam procedens, palmarum atque olivarum ramos vestigiis ejus turba substravit. Palmarum igitur rami

O God! who by the wonderful order of thy providence wouldst even in insensible things show us the manner of our salvation, grant, we beseech thee, that the devout hearts of thy faithful may savingly understand the mystical meaning of that ceremony, which the multitude performed, when by direction from heaven, going this day to meet our Redeemer, they

de mortis principe triumphos expectant : surculi vero olivarum spiritualem unctionem advenisse quodammodo clamant. Intellexit enim jam tunc illa hominum beata multitudo præfigurari, quia Redemptor noster humanis condolens miseriis, pro totius mundi vita cum mortis principe esset pugnaturus, ac moriendo triumphaturus. Et ideo talia obsequens administravit, quæ in illo et triumphos victoriæ, et misericordiæ pinguedinem declararent. Quod nos quoque plena fide, et factum et significatum retinentes, te Domine sancte, Pater omnipotens, æterne Deus, per eundem Dominum nostrum Jesum Christum suppliciter exoramus ; ut in ipso, atque per ipsum, cujus nos membra fieri voluisti, de mortis imperio victoriam reportantes, ipsius gloriosæ

strewed under his feet palm and olive branches—the palms represent his triumph over the prince of death ; and the olive-branches proclaim, in some manner, the spreading of a spiritual unction. For that pious multitude knew even then what was signified by them ; that our Redeemer, compassionating the miseries of mankind, was to combat for the life of the whole world with the prince of death, and to triumph over him by his own death. Hence it was they made use of such emblems as might declare both the triumph of his victory, and the riches of his mercy. We, also, with a firm faith retaining both the ceremony and its signification, humbly beseech thee, O holy Lord, almighty Father, eternal God ! through the same Lord, Jesus Christ ; that

resurrectionis participes esse mereamur : qui tecum vivit et regnat, etc.

we, whom thou hast made his members, gaining by him, and in him, a victory over the empire of death, may deserve to be partakers of his glorious resurrection ; who liveth and reigneth with thee, etc.

Oremus.

Deus, qui per olivæ ramum pacem terris columbam nuntiare jussisti: præsta, quæsumus, ut hos olivæ, cæterarumque arborum ramos, cœlesti benedictione sanctifices, ut cuncto populo tuo proficiant ad salutem. Per Christum Dominum nostrum,

Let us pray.

O God ! who by an olive branch didst command the dove to proclaim peace to the world ; grant us, we beseech thee, thy grace to sanctify by thy heavenly benediction these branches of the olive and other trees ; that they may be serviceable to all thy people for their salvation ; through Christ our Lord.

R. Amen.

Oremus.

Benedic, quæsumus Domine, hos palmarum seu olivarum ramos : et præsta, ut quod populus tuus in tui venerationem hodierna die corporaliter agit, hoc spiritualiter

R. Amen.

Let us pray.

Bless, O Lord ! we beseech thee, these branches of the palm-tree or olive-tree ; and grant that what thy people this day corporally perform for the honor of

summa devotione perficiat, de hoste victoriam reportando, et opus misericordiæ summopere diligendo. Per Dominum nostrum, etc.	thy name, they may with the greatest devotion spiritually accomplish, by gaining a victory over their enemy, and ardently loving works of mercy; through our Lord, etc.
---	---

The Priest sprinkles the Palms with Holy Water, and fumes them with Incense, and says :

V. **D**OMINUS vobiscum.

R. Et cum spiritu tuo.
Oremus.

Deus, qui Filium tuum Jesum Christum, Dominum nostrum, pro salute nostra in hunc mundum misisti, ut se humiliaret ad nos, et nos revocaret ad te : cui etiam, dum Jerusalem veniret, ut adimpleret Scripturas, credentium populorum turba, fidelissima devotione vestimenta sua cum ramis palmarum in via sternerant : præsta, quæsumus, ut illi fidei viam præparemus, de qua remoto lapide offensionis et petra scandali,

V. **T**HE Lord be with you.

R. And with thy spirit.
Let us pray.

O God ! who for our salvation didst send into this world thy Son, Jesus Christ, our Lord, that humbling himself to our condition he might recall us to thee : who, also, as he was going to Jerusalem to fulfil the Scriptures, was met by a multitude of faithful people, with zealous devotion, spreading their garments together with branches of palm-trees in his path ; grant, we beseech thee, that we may prepare him the

frondeant apud te opera nostra justitiæ ramis; ut ejus vestigia sequi mereamur: qui tecum vivit et regnat, etc.

way of faith from which the stone of offence and the rock of scandal being removed, our actions may flourish with branches of justice, so that we may be able to follow his steps: who liveth and reigneth, etc.

The Palms being blessed, they are distributed by the Priest to the clergy, and to the laity. The Palms are received kneeling. The receiver kisses the Palm and the Priest's hand. During the distribution the following Antiphons are sung:

Ant. PUERI Hebræorum portantes ramos olivarum obviaverunt Domino, clamantes et dicentes: Hosanna in excelsis.

Alia Ant. Pueri Hebræorum vestimenta prosternebant in via, et clamabant dicentes: Hosanna filio David: benedictus qui venit in nomine Domini.

Ant. THE Hebrew children carrying olive-branches met our Lord, crying out, and saying: Hosanna in the highest.

Another Ant. The Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David! blessed is he that cometh in the name of the Lord.

Then the Priest says:

V. DOMINUS vobiscum.

R. Et cum spiritu tuo.

V. THE Lord be with you.

R. And with thy spirit.

Oremus.

Let us pray.

<p>Omnipotens sempiterne Deus, qui Dominum nostrum Jesum Christum super pullum asinæ sedere fecisti, et turbas populorum vestimenta, vel ramos arborum in via sternere, et Hosanna decantare in laudem ipsius docuisti: da, quæsumus, ut illorum innocentiam imitari possimus, et eorum meritum consequimereamur. Per eundem Christum Dominum nostrum.</p>	<p>Omnipotent and eternal God! who wouldst have our Lord, Jesus Christ, ride on the colt of an ass, and didst inspire crowds of people to spread their garments, or the branches of trees, in his way, and to sing Hosanna in his praise; grant, we beseech thee, that we may imitate their innocence, and deserve to partake of their merit; through the same Christ our Lord.</p>
--	---

R. Amen.

R. Amen.

Next follows the procession. First the Priest puts incense in the censer, and the Deacon, turning to the people, says:

V. **P**ROCEDAMUS
in pace.

R. In nomine Christi.
Amen.

V. **L**ET us go
in peace.

R. In the name of
Christ. Amen.

The Thurifer walks first with the censer smoking; then the Sub-Deacon, with the Cross, between two Acolytes with their candles burning; next the Clergy in order; and last of all the Priest with the Deacon at his left, all bearing Palms in their hands. During the procession, the following Anthems are sung:

Ant. **C**UM appropin-
quet Do-

Ant. **W**HEN the
Lord drew

minus Jerosolymam, misit duos ex discipulis suis, dicens: Ite in castellum quod contra vos est, et invenietis pullum asinæ alligatum, super quem nullus hominum sedit: solvite, et adducite mihi. Si quis vos interrogaverit, dicite: Opus Domino est. Solventes adduxerunt ad Jesum; et imposuerunt illi vestimenta sua, et sedit super eum: alii expandebant vestimenta sua in via: alii ramos de arboribus sternebant: et qui sequebantur, clamabant: Hosanna, benedictus qui venit in nomine Domini: benedictum regnum patris nostri David: Hosanna in excelsis: miserere nobis, Fili David.

nigh to Jerusalem, he sent two of his disciples, saying: Go ye into the village that is over against you, and you shall find the colt of an ass tied, on which no man hath ever sat; loose him and bring him to me. If any man shall ask you: Why do you loose him? you shall say thus unto him: Because the Lord hath need of his service. They loosening him brought him to Jesus, and laid their garments on him, and he seated himself upon him. Some spread their garments in the way; others strewed branches, cut from trees; and they that followed cried out: Hosanna! blessed is he that comes in the name of our Lord! blessed is the kingdom of our father David! Hosanna in the highest! have mercy on us, O Son of David!

Alia Ant. Cum audis-

Another Ant. Wher

set populus, quia Jesus venit Jerosolymam, ac ceperunt ramos palmarum, et exierunt ei obviam, et clamabant pueri, dicentes : Hic est qui venturus est in salutem populi. Hic est salus nostra, et redemptio Israel. Quantus est iste, cui throni et dominationes occurrunt ? Noli timere, filia Sion : ecce Rex tuus venit tibi sedens super pullum asinæ, sicut scriptum est. Salve, Rex, fabricator mundi, qui venisti redimere nos.

the people heard that Jesus was coming to Jerusalem, they took palm-branches and went out to meet him ; and the children cried out, saying : This is he that is to come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is he, whom the thrones and dominations go out to meet ? Fear not, O daughter of Sion ! behold thy King cometh to thee sitting on an ass's colt ; as it is written. Hail, O King, the Creator of the world, who art come to redeem us !

Alia Ant. Ante sex dies solemnis paschæ, quando venit Dominus in civitatem Jerosolymam, occurrerunt ei pueri ; et in manibus portabant ramos palmarum ; et clamabant voce magna, dicentes : Hosanna in excelsis : benedictus qui venisti in multitudine

Another Ant. Six days before the solemnity of the passover, when the Lord was coming into the city of Jerusalem, the children met him, and carried palm-branches in their hands ; and they cried with a loud voice, Hosanna in the highest ! blessed art

misericiordiæ tuæ : Ho- thou, who art come in
 sanna in excelsis. the multitude of thy
 mercy ! Hosanna in the
 highest !

Alia Ant. Occurrunt *Another Ant.* The mul-
 turbæ cum floribus et titude go out to meet
 palmis Redemptori ob- the Redeemer with flow-
 viam, et victori trium- ers and palms, and pay
 phans digna dant obse- the homage due to a
 quia : Filium Dei ore triumphant conqueror ;
 gentes prædicant ; et in nations proclaim the Son
 laudem Christi voces of God ; and their voices
 tonant per nubila ; Ho- rend the skies in the
 sanna in excelsis. praise of Christ : Ho-
 sanna in the highest !

Alia Ant. Cum ange- *Another Ant.* Let us
 lis et pueris fideles in- faithfully join the an-
 veniamur, triumphatori gels and children, sing-
 mortis clamantes : Ho- ing to the conqueror of
 sanna in excelsis. death : Hosanna in the
 highest !

Alia Ant. Turba mul- *Another Ant.* A great
 ta quæ convenerat ad multitude, which had
 diem festum, clamabat assembled for the festi-
 Domino : Benedictusqui val, cried out to the
 venit in nomine Domini : Lord : Blessed is he that
 Hosanna in excelsis. cometh in the name of
 the Lord ! Hosanna in
 the highest !

At the return of the procession, two or four singers go into the Church, and, shutting the door, stand with their faces towards the procession, singing the two first verses, Gloria, laus, which are repeated by the Priest, and the others without the Church. Then, they that are within sing the other following verses, and they that are without, at every second verse, answer Gloria, laus, etc.

GLORIA, laus, et
honor tibi sit,
rex Christe, redemp-
tor :
TO thee, O Christ !
be glory, praises
loud :

Cui puerile decus promp-
sit Hosanna pium. To thee, Hosanna, cried
the Jewish crowd.

R. Gloria, etc.

R. To thee, etc.

Israel es tu rex, Davidis We Israel's monarch, Da-
et inclita proles : vid's Son proclaim :

Nomine qui in Domini, Thou com'st, blest king!
rex, benedicte, venis. in God's most holy
name.

R. Gloria, etc.

R. To thee, etc.

Cœtus in excelsis te lau- Angels and men, in one
dat cœlicus omnis, harmonious choir,

Et mortalis homo, et To sing thy everlasting
cuncta creata simul. praise conspire.

R. Gloria, etc.

R. To thee, etc.

Plebs Hebræa tibi cum Thee Israel's children
palmis obvia venit . met with conquering
palms :

Cum prece, voto, hym- To thee our vows we pay
nis adsumus ecce tibi. in loudest psalms.

R. Gloria, etc.

R. To thee, etc.

Hi tibi passuro solvebant For thee, on earth, with
munia laudis : boughs they strewed
the ways :

Nos tibi regnanti pangi- To thee, in heaven, we
mus ecce melos. sing melodious praise.

R. Gloria, etc.

R. To thee, etc.

Hi placuere tibi: pla- Accept this tribute which
ceat devotio nostra, to thee we bring,

Rex bene, rex clemens, As thou didst theirs, O
cui bona cuncta pla- good and gracious
cent. king!

R. Gloria, etc.

R. To thee, etc.

After this, the Subdeacon knocks at the door with the foot of the Cross, which being opened, the procession goes into the Church singing:

R. **I**NGREDIENTE *R.* **A**S our Lord en-
Domino in sanc- tered the holy
tam civitatem, Hebræ- city, the Hebrew chil-
orum pueri resurrec- dren declaring the re-
tionem vitæ pronuntian- surrection of life: * with
tes: * cum ramis palma- palm-branches, cried
rum Hosanna clamabant out, Hosanna in the
in excelsis. highest!

V. Cum audisset po- *V.* When the people
pulus, quod Jesus veniret heard that Jesus was
Jerosolymam, exierunt coming to Jerusalem,
obviam ei: * cum ramis, they went out to meet
etc. him, and * with palm-
branches, etc.

At Mass, all hold the Palms in their hands during the reading or singing of the Passion.

THE MASS.

The Priest begins the Mass at the foot of the Altar, as at page 15, to Peccata mea, p. 17.

THE INTROIT.

DOMINE, ne longe **O** LORD! remove
 facias auxilium not thy help to
 tuum a me: ad defen- a distance from me; look
 sionem meam aspice: towards my defence;
 libera me de ore leonis, save me from the lion's
 et a cornibus unicorni- mouth, and my lowness
 um humilitatem meam. from the horns of the
 unicorns.

Psal. Deus, Deus me- *The Psalm.* O God,
 us, respice in me, quare my God! look on me,
 me dereliquisti? longe a why hast thou forsaken
 salute mea verba delic- me? Far from my sal-
 torum meorum. Domi- vation are the words of
 ne, ne longe, etc. my sins. O Lord! re-
 move not, etc.

Kyrie, Gloria, Dominus vobiscum, pp. 17-19.

THE COLLECT.

Oremus.

Let us pray.

OMNIPOTENS **A**LMIGHTY and
 sempiternus Deus, everlasting God!
 qui humano generi ad who didst vouchsafe to
 imitandum humilitatis send thy Son, our Sav-
 exemplum. Salvatorem iour, to take upon him
 nostrum carnem sumere, our flesh, and to suffer

et crucem subire fecisti : death upon the cross, to
 concede propitius, ut et give mankind an exam-
 patientiæ ipsius habere ple of humility ; merci-
 documenta, et resurrec- fully grant that we may
 tionis consortia merea- both follow the example
 mur. Per eundem, etc. of his patience, and be
 made partakers of his
 resurrection ; through
 the same Jesus Christ
 our Lord, etc.

THE EPISTLE.

Lectio Epistolæ beati The Lesson from the
 Pauli Apostoli ad Phi- Epistle of St. Paul, the
 lippenses, cap. ii. 5- Apostle, to the Philip-
 11. pians, chap. ii. 5-11.

FRATRES, hoc enim sentite in vobis, quod et in Christo Jesu : qui cum in forma Dei esset, non rapinam arbitratus est esse se æqualem Deo ; sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo. Humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Propter quod et

BRETHREN, let this mind be in you, which was also in Christ Jesus ; who being in the form of God, thought it no robbery himself to be equal to God ; but debased himself, taking the form of a servant, being made to the likeness of men, and in shape found as a man. He humbled himself, becoming obedient unto death, even the death of the cross.

Deus exaltavit illum; et Wherefore, God also
 donavit illi nomen, quod hath exalted him, and
 est super omne nomen hath given him a name,
 [*hic genuflectitur*]: ut in which is above every
 nomine Jesu omne genu name [*here kneel down*]:
 flectatur cœlestium, ter- that in the name of Je-
 restrium, et infernorum; sus every knee should
 et omnis lingua confite- bow, of those that are
 atur, quia Dominus Je- in heaven, on earth, and
 sus Christus in gloria est under the earth; and
 Dei Patris. that every tongue should
 confess that the Lord,
 Jesus Christ, is in the
 glory of God the Father.

THE GRADUAL.

TENUISTI manum **T**HOU hast held me
 dexteram meam, by my right hand;
 et in voluntate tua de- and by thy will thou
 duxisti me, et cum gloria hast conducted me; and
 assumpsisti me. with glory thou hast re-
 ceived me.

V. Quam bonus Israel *V.* How good is God
 Deus rectis corde! mei to Israël, to them that
 autem pene moti sunt are of a right heart!
 pedes, pene effusi sunt but my feet were almost
 gressus mei: quia zelavi moved, my steps had
 in peccatoribus, pacem well-nigh slipped, be-
 peccatorum videns. cause I had a zeal on
 occasion of the wicked,
 seeing the prosperity of
 sinners.

THE TRACT.

DEUS, Deus meus, **O** GOD, my God !
 respice in me : look on me : why
 quare me dereliquisti ? hast thou forsaken me ?

V. Longe a salute mea *V.* Far from my sal-
 verba delictorum meo- vation are the words of
 rum. my sins.

V. Deus meus, clama- *V.* O my God ! I shall
 bo per diem, nec exau- cry by day, and thou
 dies ; in nocte, et non wilt not hear ; and by
 ad insipientiam mihi. night, and it shall not be
 reputed as folly in me.

V. Tu autem in sanc- *V.* But thou dwellest
 to habitas, laus Israel. in the holy place, the
 praise of Israel.

V. In te speraverunt *V.* In thee have our
 patres nostri : sperave- fathers hoped ; they have
 runt, et liberasti eos. hoped, and thou hast de-
 livered them.

V. Ad te clamaverunt, *V.* They cried to thee,
 et salvi facti sunt : in te and they were saved ;
 speraverunt, et non sunt they trusted in thee, and
 confusi. were not confounded.

V. Ego autem sum *V.* But I am a worm,
 vermis, et non homo : and no man ; the re-
 opprobrium hominum, proach of men, and the
 et abjectio plebis. outcast of the people.

V. Omnes qui vide- *V.* All they that saw
 bant me, aspernabantur me, have laughed me to
 me : locuti sunt labiis, scorn ; they have spoken
 et moverunt caput. with the lips, and wagged
 the head.

V. Speravit in Domi- *V.* He hoped in the

no, eripiat eum: saluum faciat eum, quoniam vult eum.

Lord, let him deliver him; let him save him, seeing he delighteth in him.

V. Ipsi vero consideraverunt, et conspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

V. And they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.

V. Libera me de ore leonis, et a cornibus unicornium humilitatem meam.

V. Save me from the lion's mouth; and my lowliness from the horns of the unicorns.

V. Qui timetis Dominum, laudate eum: universum semen Jacob magnificate eum.

V. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

V. Annuntiabitur Domino generatio ventura, et annuntiabunt cœli justitiam ejus.

V. There shall be declared to the Lord, a generation to come: and the heavens shall show forth his justice.

V. Populo qui nascetur, quem fecit Dominus.

V. To a people that shall be born, which the Lord hath made.

Passio Domini nostri Jesu Christi, secundum Matthæum, cap. xxvi., xxvii.

The passion of our Lord Jesus Christ, according to St. Matthew, chap. xxvi., xxvii.

IN illo tempore: Dixit Jesus discipulis

AT that time, Jesus said to his disci-

suis: Scitis, quia post biduum pascha fiet, et Filius hominis tradetur, ut crucifigatur. Tunc congregati sunt principes sacerdotum, et seniores populi in atrium principis sacerdotum, qui dicebatur Caiphas: et concilium fecerunt, ut Jesum dolo tenerent, et occiderent. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo. Cum autem esset Jesus in Bethania in domo Simonis leprosi, accessit ad eum mulier habens alabastrum unguenti pretiosi, et effudit super caput ipsius recumbentis. Videntes autem discipuli, indignati sunt, dicentes: Ut quid perditio hæc? potuit enim istud vendi multo, et dari pauperibus. Sciens autem Jesus, ait illis: Quid molesti estis huic mulieri? opus enim bonum operata est in me. Nam semper pauperes habetis

ples You know that after two days shall be the pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the chief priests, and the ancients of the people, into the palace of the high priest, who was called Caiphas. And they consulted together, that, by subtilty, they might apprehend Jesus and put him to death. But they said: Not on the festival day, lest there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and poured it on his head, as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the

vobiscum, me autem non semper habetis. Mittens enim hæc unguentum hoc in corpus meum, ad sepeliendum me fecit. Amen dico vobis, ubicumque prædicatum fuerit hoc evangelium in toto mundo, dicetur et quod hæc fecit in memoriam ejus. Tunc abiit unus de duodecim, qui dicebatur Judas Iscariotes, ad principes sacerdotum, et ait illis: Quid vultis mihi dare, et ego vobis eum tradam? At illi constituerunt ei triginta argenteos. Et exinde quærebat opportunitatem ut eum traderet.

poor. And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon me. For the poor you have always with you: but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them: What will you give me, and I will deliver him unto you? But they appointed for him thirty pieces of silver. And from thenceforth he sought opportunity to betray him.

Prima autem die Azymorum, accesserunt discipuli. And on the first day of the Azymes, the disci-

cipuli ad Jesum, dicen- ples came to Jesus, say-
 tes : Ubi vis paremus ing : Where wilt thou
 tibi comedere pascha? that we prepare for thee
 At Jesus dixit : Ite in to eat the pasch? But
 civitatem ad quemdam, Jesus said : Go ye into
 et dicite ei : Magister the city to a certain man,
 dicit : Tempus meum and say to him : The
 prope est, apud te facio master saith, My time is
 pascha cum discipulis near at hand; I will keep
 meis. Et fecerunt dis- the pasch at thy house
 cipuli, sicut constituit with my disciples. And
 illis Jesus, et paraverunt the disciples did as Jesus
 pascha. Vespere autem had appointed them, and
 facto, discumbebat cum they prepared the pasch.
 duodecim discipulis su- Now when it was even-
 is. Et edentibus illis, ing, he sat down with his
 dixit : Amen dico vobis, twelve disciples. And
 quia unus vestrum me whilst they were eating,
 traditurus est. Et con- he said : Amen, I say to
 tristati valde, cœperunt you, that one of you is
 singuli dicere : Num- about to betray me. And
 quid ego sum, Domine? they being very much
 At ipse respondens, ait : troubled, began every
 Qui intingit mecum ma- one to say : Is it I, Lord?
 num in paropside, hic But he answering, said :
 me tradet. Filius qui- He that dippeth his hand
 dem hominis vadit, sicut with me in the dish, the
 scriptum est de illo : væ same shall betray me.
 autem homini illi, per The Son of Man indeed
 quem Filius hominis tra- goeth as it is written of
 detur ; bonum erat ei, si him ; but woe to that man
 natus non fuisset homo by whom the Son of Man
 ille. Respondens au- shall be betrayed : it

tem Judas, qui tradidit eum, dixit : Numquid ego sum, Rabbi? Ait illi : Tu dixisti. Cœnantibus autem eis, accepit Jesum panem, et benedixit, ac fregit, deditque discipulis suis, et ait : Accipite, et comedite : hoc est corpus meum. Et accipiens calicem, gratias egit, et dedit illis, dicens : Bibite ex hoc omnes. Hic est enim sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum. Dico autem vobis : non bibam amodo de hoc genimine vitis, usque in diem illum, cum illud bibam vobiscum novum in regno Patris mei. Et hymno dicto, exierunt in montem Oliveti.

were better for that man if he had not been born. And Judas that betrayed him, answering, said : Is it I, Rabbi? He said to him : Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed and broke, and gave to his disciples, and said : Take ye and eat : this is my body. And taking the chalice he gave thanks : and gave to them, saying : Drink ye all of this. For this is my blood of the New Testament, which shall be shed for many for the remission of sins. And I say to you, I will not drink from henceforth of the fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father. And when they had sung a hymn, they went out to Mount Olivet.

Tunc dicit illis Jesus : Omnes vos scandalum

Then Jesus saith to them : All you shall be

patiemini in me, in ista nocte. Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis. Postquam autem resurrexero, præcedam vos in Galilæam. Respondens autem Petrus, ait illi: Etsi omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Jesus: Amen dico tibi, quia in hac nocte, antequam gallus cantet, ter me negabis. Ait illi Petrus: Etiamsi oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt. Tunc venit Jesus cum illis in villam, quæ dicitur Gethsemani, et dixit discipulis suis: Sedete hic, donec vadam illuc, et orem. Et assumpto Petro, et duobus filiis Zebedæi, cœpit contristari et mœstus esse. Tunc ait illis: Tristis est anima mea usque ad mortem: sustinete hic, et vigilate mecum. Et scandalized in me this night. For it is written. I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Though all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them to a country place which is called Gethsemani, and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith

progressus pusillum, pro- to them: My soul is sor-
 cidit in faciem suam, rowful even unto death;
 orans et dicens: Pater stay you here, and watch
 mi, si possibile est, tran- with me. And going a
 seat a me calix iste: ve- little further he fell upon
 rumtamen non sicut ego his face, praying, and
 volo, sed sicut tu. Et saying: O my Father!
 venit ad discipulos suos, if it is possible, let this
 et invenit eos dormien- chalice pass from me.
 tes, et dicit Petro: Sic Nevertheless not as I
 non potuistis una hora will but as thou wilt.
 vigilare mecum? Vigi- And he cometh to his
 late, et orate ut non in- disciples, and findeth
 tretis in tentationem. them asleep; and he
 Spiritus quidem promp- saith to Peter: What!
 tus est, caro autem in- could you not watch one
 firma. Iterum secundo hour with me? Watch
 abiit, et oravit, dicens: ye, and pray that ye en-
 Pater mi, si non potest ter not into temptation.
 hic calix transire nisi bi- The spirit indeed is
 bam illum, fiat voluntas willing, but the flesh is
 tua. Et venit iterum, weak. Again he went
 et invenit eos dormien- the second time, and
 tes: erant enim oculi prayed, saying: O my
 eorum gravati. Et re- Father! if this chalice
 lictis illis, iterum abiit, cannot pass away except
 et oravit tertio, eundem I drink it, thy will be
 sermonem dicens. Tunc done. And he cometh
 venit ad discipulos suos, again, and findeth them
 et dicit illis: Dormite asleep; for their eyes
 jam, et requiescite: ecce were heavy. And leav-
 appropinquavit hora, et ing them, he went away
 Filius hominis tradetur again, and he prayed the

in manus peccatorum. third time, saying the
Surgite, eamus : ecce same words. Then he
appropinquavit qui me cometh to his disciples,
tradet. and saith to them : Sleep

on now, and take your
rest ; behold the hour
is at hand, and the Son
of Man shall be betrayed
into the hands of sin-
ners. Rise, let us go ;
behold, he is at hand
that will betray me.

Adhuc eo loquente, As he yet spoke, be-
ecce Judas unus de duo- hold, Judas, one of the
decim venit, et cum eo twelve, came, and with
turba multa cum gladiis him a great multitude
et fustibus, missi a prin- with swords and clubs,
cipibus sacerdotum, et sent from the chief
senioribus populi. Qui priests, and the ancients
autem tradidit eum, de- of the people. And he
dit illis signum, dicens : that betrayed him, gave
Quemcumque osculatus them a sign, saying :
fuero, ipse est, tenete Whomsoever I shall kiss,
eum. Et confestim ac- that is he : hold him fast.
cedens ad Jesum, dixit : And forthwith coming
Ave Rabbi, et osculatus to Jesus, he said : Hail,
est eum. Dixitque illi Rabbi ! And he kissed
Jesus : Amice, ad quid him. And Jesus said to
venisti ? Tunc accessit him : Friend, whereto
runt, et manus injece- art thou come ? Then
runt in Jesum, et tenue- they came up and laid
runt eum. Et ecce unus hands on Jesus and held
ex his qui erant cum him. And behold or.

Jesu, extendens manum, of the 1 that were with
 exemit gladium suum, et Jesus, stretching forth
 percutiens servum prin- his hand, drew out his
 cipis sacerdotum, ampu- sword; and striking the
 tavit auriculam ejus. servant of the high priest,
 Tunc ait illi Jesus: cut off his ear. Then
 Convertite gladium tuum Jesus saith to him: Put
 in locum suum: omnes up again thy sword into
 enim, qui acceperint its place: for all that take
 gladium, gladio peri- the sword shall perish by
 bunt. An putas, quia the sword. Thinkest
 non possum rogare pa- thou that I cannot ask
 trem meum, et exhibebit my Father, and he will
 mihi modo plusquam give me presently more
 duodecim legiones An- than twelve legions of
 gelorum? Quomodo angels? How then shall
 ergo implebuntur scrip- the scriptures be ful-
 turæ, quia sic oportet filled, that so it must be
 fieri? In illa hora dixit done? In that same
 Jesus turbis: Tanquam hour Jesus said to the
 ad latronem existis cum multitude: You are come
 gladiis et fustibus com- out as against a robber
 prehendere me: quoti- with swords and clubs
 die apud vos sedebam to apprehend me. I sat
 docens in templo, et non daily with you teaching
 me tenuistis. Hoc au- in the temple, and you
 tem totum factum est, ut laid not hands on me.
 adimplerentur scripturæ Now all this was done,
 prophetarum. Tunc dis- that the scriptures of
 cipuli omnes, relicto eo, the prophets might be
 fugerunt. fulfilled. Then the dis-
 ciples all leaving him,
 fled away

At illi tenentes Jesum duxerunt ad Caipham, principem sacerdotum, ubi scribæ et seniores convenerant. Petrus autem sequebatur eum a longe, usque in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris, ut videret finem. Principes autem sacerdotum, et omne concilium, quærebant falsum testimonium contra Jesum, ut eum morti traderent: et non invenerunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes, et dixerunt: Hic dixit: Possum destruere templum Dei, et post triduum reædificare illud. Et surgens princeps sacerdotum, ait illi. Nihil respondes ad ea, quæ isti adversum te testificantur? Jesus autem tacebat. Et princeps sacerdotum ait illi: Adjuro te per Deum vivum, ut dicas nobis si tu es

But they holding Jesus, led him to Caiphas, the high priest, where the scribes and the ancients were assembled. But Peter followed him afar off to the high priest's palace. And going in, he sat with the servants, to see the end. Now the chief priests and whole council sought false witness against Jesus that they might put him to death: and they found not, though many false witnesses had come in. And last of all, there came two false witnesses. And they said: This man said, I am able to destroy the temple of God, and in three days to rebuild it. And the high priest rising up, said to him: Answerest thou nothing to the things which these witness against thee. But Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou

Christus, filius Dei. Dic illi Jesus: Tu dixisti Verumtamen dico vobis, amodo videbitis Ilium hominis sedentem a dextris virtutis Dei, et venientem in nubibus cœli. Tunc princeps sacerdotum scidit vestimenta sua, dicens: Blasphemavit: quid adhuc egemus testibus? ecce nunc audistis blasphemiam: quid vobis videtur? At illi respondentes dixerunt: Reus est mortis. Tunc expuerunt in faciem ejus, et colaphis eum ceciderunt, alii autem palmas in faciem ejus dederunt, dicentes: Prophetiza nobis Christe, quis est qui te percussit? Petrus vero sedebat foris in atrio: et accessit ad eum una ancilla, dicens: Et tu cum Jesu Galilæo eras. At ille negavit coram omnibus, dicens: Nescio quid dicis. Exeunte autem illo januam, vidit eum alia ancilla, et ait his qui erant ibi: Et

tell us if thou be the Christ, the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man, sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering, said: He is guilty of death. Then they spit in his face, and buffeted him, and others struck his face with the palms of their hands, saying: Prophecy unto us, O Christ! who is he that struck thee? But Peter sat without in the palace, and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean

hic erat cum Jesu Nazareno. Et iterum negavit cum juramento : Quia non novi hominem. Et post pusillum accesserunt qui stabant, et dixerunt Petro : Vere et tu ex illis es ; nam et loquela tua manifestum te facit. Tunc cœpit detestari, et jurare quia non novisset hominem. Et continuo gallus cantavit. Et recordatus est Petrus verbi Jesu, quod dixerat : Priusquam gallus cantet, ter me negabis. Et egressus foras, flevit amare.

But he denied before them all, saying : I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there : This man also was with Jesus of Nazareth. And again he denied with an oath : I do not know the man. And after a little while they that stood by came and said to Peter : Surely thou also art one of them ; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus which he had said : Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

Mane autem facto, consilium inierunt omnes principes sacerdotum et seniores populi

And when the morning was come, all the chief priests and ancients of the people held a

adversus Jesum, ut eum morti traderent. Et vinctum adduxerunt eum, et tradiderunt Pontio Pilato præsidi. Tunc videns Judas, qui eum tradidit, quod damnatus esset, pœnitentiæ ductus, retulit triginta argenteos principibus sacerdotum, et senioribus, dicens: Peccavi tradens sanguinem justum: At illi dixerunt: Quid ad nos? Tu videris. Et projectis argenteis in templo, recessit; et abiens, laqueo se suspendit. Principes autem sacerdotum, acceptis argenteis, dixerunt: Non licet eos mittere in corbonam, quia pretium sanguinis est. Consilio autem inuito, emerunt ex illis agrum figuli, in sepulturam peregrinorum. Propter hoc vocatus est ager ille, Haceldama, hoc est, ager sanguinis, usque in hodiernum diem. Tunc impletum est, quod dictum est per

council against Jesus, to put him to death. And they brought him bound, and delivered him to Pontius Pilate, the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed: and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And having consulted together, they bought with them the potter's field, to be a burying-place for strangers.

Jeremiam Prophetam, Wherefore that field was
dicentem : Et acceperunt triginta argenteos is, the field of blood, even
pretium appretiati, quem to this day. Then was
appretiaverunt a filiis fulfilled that which was
Israel, et dederunt eos in spoken by Jeremias the
agrum figuli, sicut con- prophet, saying : And
stituit mihi Dominus. they took the thirty
Jesus autem stetit ante pieces of silver, the price
præsidem, et interroga- of him that was valued,
vit eum præses, dicens : whom they prized of the
Tu es rex Judæorum. children of Israel. And
Dicit illi Jesus : Tu di- they gave them unto the
cis. Et cum accusaretur potter's field, as the
a principibus sacer- Lord appointed to me.
dotum, et senioribus, And Jesus stood before
nihil respondit. Tunc the governor, and the
dicit illi Pilatus : Non governor asked him, say-
audis quanta adversum ing : Art thou the king
te dicunt testimonia? of the Jews? Jesus saith
Et non respondit ei ad to him : Thou sayest it.
ullum verbum, ita ut And when he was ac-
miraretur præses vehe- cused by the chief priests
menter. and ancients, he an-
swered nothing. Then
Pilate saith to him :
Dost thou not hear how
great testimonies they
allege against thee ?
And he answered him
not to any word : so
that the governor won-
dered exceedingly.

Per diem autem solem- Now upon the solemn
 nem consueverat præ- day the governor was
 ses populo dimittere accustomed to release to
 unum vinctum, quem the people one prisoner,
 voluissent. Habebat au- whom they would. And
 tem tunc vinctum insig- he had then a notorious
 nem, qui dicebatur Ba- prisoner, that was called
 rabbas. Congregatis er- Barabbas. They, there-
 go illis, dixit Pilatus: fore, being gathered
 Quem vultis dimittam together, Pilate said:
 vobis: Barabbam, an Je- Whom will you that I
 sum, qui dicitur Chris- release to you, Barabbas,
 tus? Sciebat enim quod or Jesus, who is called
 per invidiam tradidis- Christ? For he knew
 sent eum. Sedente au- that through envy they
 tem illo pro tribunali, had delivered him up.
 misit ad eum uxor ejus, And as he was sitting on
 dicens: Nihil tibi, et the judgment-seat, his
 justo illi; multa enim wife sent to him, saying:
 passa sum hodie per vi- Have thou nothing to do
 sum propter eum. Prin- with that just man. For
 cipes autem sacerdotum, I have suffered many
 et seniores persuaserunt things this day in a
 populis ut peterent Ba- dream on account of
 rabbam, Jesum vero per- him. But the chief
 derent. Respondens au- priests and ancients per-
 tem præses, ait illis: suaded the people, that
 Quem vultis vobis de they should ask Barab-
 duobus dimitti? At illi bas, and make Jesus
 dixerunt: Barabbam. away. And the gover-
 Dicit illis Pilatus: Quid nor answering, said to
 igitur faciam de Jesu, them: Which will you
 qui dicitur Christus? have of the two to be

Dicunt omnes : Crucifi- released unto you? But
 gatur. Ait illis præses : they said, Barabbas.
 Quid enim mali fecit? Pilate saith to them :
 At illi magis clamabant, What shall I do then
 dicentes : Crucifigatur. with Jesus that is called
 Videns autem Pilatus Christ? They all say
 quia nihil proficeret, sed Let him be crucified
 magis tumultus fieret, The governor said to
 accepta aqua, lavit ma- them : Why, what evil
 nus coram populo, di- hath he done? But they
 cens : Innocens ego sum cried out the more, say-
 a sanguine justi hujus : ing : Let him be cruci-
 vos videritis. Et respon- fied. And Pilate seeing
 dens universus populus, that he prevailed no-
 dixit : Sanguis ejus su- thing, but that rather a
 per nos, et super filios tumult was made, hav-
 nostros. Tunc dimisit ing taken water, washed
 illis Barabbam : Jesum his hands before the
 autem flagellatum tradi- people, saying : I am
 dit eis, ut crucifigeretur. innocent of the blood
 Tunc milites præsidis of this just man : look
 suscipientes Jesum in you to it. And all the
 prætorium, congregave- people answering, said :
 runt ad eum universam His blood be upon us,
 cohortem : et exeuntes and upon our children
 eum, chlamydem cocci- Then he released to
 neam circumdederunt them Barabbas, and hav-
 ei ; et plectentes coro- ing scourged Jesus, de-
 nam de spinis, posuerunt livered him to them to
 super caput ejus, et arun- be crucified. Then the
 dinem in dextera ejus. soldiers of the governor,
 Et genuflexo ante eum, taking Jesus into the
 illudebant ei, dicentes : hall, gathered together

Ave rex Judæorum. Et unto him the whole expuentes in eum, acce- band. And stripping perunt arundinem, et him, they put a scarlet percutiebant caput ejus. cloak about him. And Et postquam illuserunt platting a crown of ei, exuerunt eum chla- thorns, they put it upon myde, et induerunt eum his head, and a reed in vestimentis ejus, et dux- his right hand. And erunt eum ut crucifige- bowing the knee before rent.

him, they mocked him saying: Hail, king of the Jews! And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

Exeuntes autem inve- And going out, they nerunt hominem Cyre- found a man of Cyrene, næum, nomine Simo- named Simon; him they nem: hunc angariave- forced to take up his runt ut tolleret crucem cross. And they came to ejus. Et venerunt in the place that is called locum, qui dicitur Gol- Golgotha, which is, the gotha, quod est, Calva- place of Calvary. And riæ locus. Et dederunt they gave him wine to ei vinum bibere cum drink mingled with gall. felle mistum. Et cum And when he had tasted, gustasset, noluit bibere. he would not drink. And

Postquam autem crucifixerunt eum, dividerunt vestimenta ejus, sortem mittentes : ut impleretur quod dictum est per prophetam, dicentem : Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et sedentes servabant eum. Et imposuerunt super caput ejus causam ipsius scriptam : Hic est Jesus Rex Judæorum. Tunc crucifixi sunt cum eo duo latrones, unus a dextris, et unus a sinistris. Prætereuntes autem blasphemabant eum, moventes capita sua, et dicentes : Vah qui destruis templum Dei, et in triduo illud reædificas, salva temetipsum. Si filius Dei es, descende de cruce. Similiter et principes sacerdotum illudentes cum scribis et senioribus, dicebant : Alios salvos fecit, seipsum non potest salvum

after they had crucified him, they parted his garments, casting lots ; that the word might be fulfilled which was spoken by the prophet, saying : They divided my garments among them ; and upon my vesture they cast lots. And they sat down, and watched him. And they put over his head his cause written : This is Jesus, the King of the Jews. Then were there crucified with him two thieves ; the one on the right hand, and the other on the left. And they that passed by blasphemed him, wagging their heads, and saying : Vah, thou who destroyest the temple of God, and in three days buildest it up again, save thy ownself : if thou be the Son of God, come down from the cross. In like manner, also, the chief priests with the scribes and ancients, mocking, said : He saved others ; him-

facere : si rex Israel self he cannot save ; if
est, descendat nunc de he be the king of Israel,
cruce, et credimus ei : let him now come down
confidit in Deo ; libe from the cross, and we
ret nunc, si vult, eum : will believe him. He
dixit enim : Quia Filius trusted in God, let him
Dei sum. Idipsum au- deliver him now if he will
tem et latrones qui save him : for he said : I
crucifixi erant cum eo, am the Son of God. And
improperabant ei. A the selfsame thing the
sexta autem hora, te- thieves also, that were
nebræ factæ sunt su- crucified with him, re-
per universam terram, proached him with. Now
usque ad horam no- from the sixth hour, there
nam. Et circa horam was darkness over all the
nonam clamavit Jesus earth, until the ninth
voce magna, dicens : hour. And about the
Eli, Eli, lamma sabac- ninth hour, Jesus cried
thani ? Hoc est : Deus with a loud voice, saying :
meus, Deus meus, ut Eli, Eli, lamma sabac-
quid dereliquisti me ? thani ? that is, my God !
Quidam autem illic my God ! why hast thou
stantes, et audientes, forsaken me ? And some
dicebant : Eliam vocat of them that stood there
iste. Et continuo cur- and heard, said : This
rens unus ex eis, accep- man calleth for Elias.
tam spongiam implevit And immediately one
aceto et imposuit arun- of them running, took a
dini, et dabat ei bibere. sponge, and filled it with
Cæteri vero dicebant : vinegar ; and put it on
Sine videamus an veniat a reed and gave him to
Elias liberans eum. Je- drink. And the others
sus autem iterum cla- said : Stay, let us see

mans voce magna, emisit spiritum. whether Elias will come to deliver him. And Jesus again crying with a loud voice, yielded up the ghost.

Here all kneel down, and after a little pause (to meditate on the redemption of mankind) they rise, and the Deacon proceeds :

ET ecce velum templi scissum est in duas partes a summo usque deorsum, et terra mota est, et petræ scissæ sunt, et monumenta aperta sunt, et multa corpora sanctorum, qui dormierant, surrexerunt. Et exeuntes de monumentis post resurrectionem ejus, venerunt in sanctam civitatem, et apparuerunt multis. Centurio autem, et qui cum eo erant, cusiodientes Jesum, viso terræ motu, et his quæ fiebant, timuerunt valde, dicentes: Vere filius Dei erat iste. Erant autem ibi mulieres multæ a longe, quæ secutæ erant Jesum a Galilæa, ministrantes ei; inter quas erat Maria

AND behold the veil of the temple was rent in two, from the top even to the bottom, and the earth quaked, and the rocks were rent; and the graves were opened: and many bodies of the saints that had slept arose: and coming out of the tombs after his resurrection, came into the holy city, and appeared to many. Now the centurion, and they that were with him, watching Jesus, having seen the earthquake, and the things that were done, were greatly afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had fol

Magdalene, et Maria Jacobi, et Joseph mater, et mater filiorum Zebedæi Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nomine Joseph, qui et ipse discipulus erat Jesu. Hic accessit ad Pilatum, et petiit corpus Jesu. Tunc Pilatus jussit reddi corpus. Et accepto corpore, Joseph involvit illud in sindone munda. Et posuit illud in monumento suo novo, quod exciderat in petra. Et advolvit saxum magnum ad ostium monumenti, et abiit. Erat autem ibi Maria Magdalene, et altera Maria, sedentes contra sepulchrum.

lowed Jesus from Galilee, ministering unto him. Among whom was Mary Magdalene, and Mary, the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and begged the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth. And laid it in his own new monument, which he had hewed out in a rock; and he rolled a great stone to the door of the monument, and went his way. And there was Mary Magdalene and the other Mary sitting over against the sepulchre.

Here is said the prayer, Munda cor meum, p. 19.

ALTERA autem die, **A**ND the next day, quæ est post Parasceven, convenerunt day of the preparation, principes sacerdotum et the chief priests and Pharisei ad Pilatum, di- the Pharisees came together to Pilate, saying: centes: Domine, recordati sumus quia seductor Sir, we have remembered that seducer said, ille dixit adhuc vivens: while he was yet alive: Post tres dies resurgam. After three days I will rise again. Jube, ergo, custodiri sepulchrum usque in diem Command, therefore, the sepulchre tertium: ne forte veniant discipuli ejus, et furentur eum, et dicant third day; lest his disciples come and steal him away, and say to the people: He is risen from the dead; so the error pejor priore. Ait the last error shall be worse than the first. Illi Pilatus: Habetis said to them: You have custodiam; ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepulchrum, signantes lapidem, cum a guard, go guard it as you know. And they departing, made the sepulchre sure, with guards, custodibus, sealing the stone.

The Credo, p. 20.

Oremus.

Let us pray.

THE OFFERTORY.

IMPROPERIUM ex- **M**Y heart hath ex-
 pectavit cor meum, pected reproach
 et miseriam : et sustinui and misery ; and I looked
 qui simul mecum con- for one that would grieve
 tristaretur, et non fuit ; together with me, but
 consolantem me quæ- there was none ; and for
 sivi, et non inveni : et one that would comfort
 dederunt in escam meam me, and I found none ;
 fel, et in siti mea pota- and they gave me gall
 verunt me aceto. for my food, and in my
 thirst they gave me vin-
 egar to drink.

Suscipe—Receive, etc., p. 26, to Then the Priest says Amen, p. 28.

THE SECRET.

CONCEDE, quæsu- **G**RANT, we beseech
 mus Domine, ut thee, O Lord !
 oculis tuæ majestatis that this offering made
 munus oblatum, et gra- in the presence of thy
 tiam nobis devotionis majesty, may procure
 obtineat, et effectum be- us the grace of devo-
 atæ perennitatis acqui- tion, and effectually ob-
 rat. Per Dominum nos- tain a blessed eternity.
 trum Jesum Christum, through our Lord Jesus
 Filium tuum, qui tecum Christ, thy Son, who
 vivit et regnat in unitate with thee and the Holy
 Spiritus Sancti Deus. Ghost liveth and reign-
 eth one God.

That which follows is said aloud :

V. PER omnia sæcula
sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus
Domino Deo nostro.

R. Dignum et justum
est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ibique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui salutem humani generis in ligno crucis constituisti, ut unde mors oriebatur, inde vita resurgeret; et qui in ligno vincebat, in ligno quoque vinceretur. per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorum-

V. WORLD without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and profitable to salvation, that we should at all times, and in all places, give thanks to thee, O holy Lord, almighty Father, and eternal God! who hast appointed that the salvation of mankind should be wrought on the tree of the cross; that life might spring whence death had arisen; and he that had overcome by a tree, might also by a tree be overcome; through Christ our Lord, by whom the Angels

que virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplicii confessione dicentes :

praise thy majesty, the Dominations adore it, the Powers tremble before it, the Heavens and heavenly Virtues, and the blessed Seraphim with united exultation glorify it. With whom, also, we beseech thee, admit our voices with humble praise, saying :

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua : Hosanna in excelsis. Benedictus qui venit in nomine Domine : Hosanna in excelsis.

Holy, holy, holy is the Lord God of hosts ! the Heavens and the earth are full of thy glory ; Hosanna in the highest ! Blessed is he that cometh in the name of the Lord, Hosanna in the highest !

The Canon of the Mass, p. 29, to end of prayer, Corpus tuum—May thy, p. 42.

THE COMMUNION.

PATER, si non potest hic calix transire, nisi bibam illum, fiat voluntas tua.

FATHER, if this chalice cannot pass away except I drink it, thy will be done.

V. Dominus vobiscum.

V. The Lord be with thee.

R. Et cum spiritu tuo.

R. And with thy spirit

THE POST-COMMUNION.

Oremus.

Let us pray.

PER hujus, Domine,
operationem mys-
terii, et vitia nostra pur-
gentur, et justa desideria
compleantur. Per Do-
minum nostrum, Jesum
Christum, Filium tuum,
qui tecum vivit et reg-
nat in unitate Spiritus
Sancti Deus, per omnia
sæcula sæculorum.

BY the virtue of this
mystery, O Lord!
let our vices be de-
stroyed, and our just de-
sires fulfilled; through
our Lord Jesus Christ,
thy Son, who with thee
and the Holy Ghost,
liveth and reigneth one
God, world without end.

R. Amen.*R.* Amen.*The rest of the Mass from Dominus vobiscum, as on p. 43.*

*In private Masses, the Gospel as above in the Blessing of the Palms,
p. 90, is here read instead of the ordinary Gospel.*

THE VESPERS.

<p>PATER noster, etc. Ave Maria, etc. <i>V.</i> Deus, in adjuto- rium meum intende. <i>R.</i> Domine, ad adju- vandum me festina. <i>V.</i> Gloria Patri, et Fi- lio, et Spiritui Sancto. <i>R.</i> Sicut erat in prin- cipio, et nunc, et sem- per, et in sæcula sæcu- lorum. Amen.</p> <p style="text-align: center;">Laus tibi, Domine, Rex æternæ gloriæ.</p> <p style="text-align: center;"><i>Antiphona.</i> Dixit Do- minus.</p>	<p>OUR Father, etc. Hail Mary, etc. <i>V.</i> Incline unto my aid, O God! <i>R.</i> O Lord! make haste to help me. <i>V.</i> Glory be to the Father, and to the Son, and to the Holy Ghost. <i>R.</i> As it was in the beginning, is now, and ever shall be, world with- out end. Amen.</p> <p style="text-align: center;">Praise be to thee, O Lord! King of eternal glory.</p> <p style="text-align: center;"><i>The Antiphon.</i> The Lord said.</p>
---	---

PSALM 109.

<p>DIXIT Dominus Domino meo: * Sede a dextris meis: Donec ponam inimi- cos tuos * scabellum pe- dum tuorum.</p> <p style="text-align: center;">Virgam virtutis tuæ emittet Dominus ex Sion:</p>	<p>THE Lord said to my Lord: Sit thou at my right hand: Until I make thy ene- mies thy footstool.</p> <p style="text-align: center;">The Lord will send forth the sceptre of thy</p>
--	--

* *dominare in medio inimicorum tuorum.* power out of Sion : rule thou in the midst of thy enemies.

*Tecum principium in die virtutis tuæ in splendoribus sanctorum : * ex utero ante luciferum genui te.* With thee is the principality in the day of thy strength ; in the brightness of the saints : from the womb, before the day-star, I begat thee.

*Juravit Dominus, et non pœnitebit eum : * Tu es sacerdos in æternum, secundum ordinem Melchisedech.* The Lord hath sworn, and he will not repent : Thou art a priest for ever, according to the order of Melchisedech.

*Dominus a dextris tuis, * confregit in die iræ suæ reges.* The Lord at thy right hand hath broken kings in the day of his wrath.

*Judicabit in nationibus, implebit ruinas : * conquassabit capita in terra multorum.* He shall judge among nations ; he shall fill ruins : he shall crush the heads in the land of many.

*De torrente in via bibet : * propterea exaltabit caput.* He shall drink of the torrent in the way : therefore shall he lift up the head.

Gloria Patri, etc. Glory, etc.

Ant. Dixit Dominus Domino meo : Sede a dextris meis. *Ant. The Lord said to my Lord : Sit thou at my right hand.*

Ant. Fidelia. *Ant. All his commandments.*

PSALM 110.

CONFITEBOR tibi Domine, in toto corde meo : * in consilio justorum, et congregatione.

I WILL praise thee, O Lord ! with my whole heart ; in the council of the just, and in the congregation.

Magna opera Domini : * exquisita in omnes voluntates ejus.

Great are the works of the Lord : sought out according to all his wills.

Confessio et magnificentia opus ejus : * et justitia ejus manet in sæculum sæculi.

His work is praise and magnificence : and his justice continueth for ever and ever.

Memoriam fecit mirabilia suorum, misericors et miserator Dominus : * escam dedit timentibus se.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord : he hath given food to them that fear him.

Memor erit in sæculum testamenti sui : * virtutem operum suorum annuntiabit populo suo.

He will be mindful for ever of his covenant : he will show forth to his people the power of his works.

Ut det illis hæreditatem gentium : * opera manuum ejus, veritas et judicium.

That he may give them the inheritance of the Gentiles : the works of his hands are truth and judgment.

Fidelia omnia mandata ejus, confirmata in

All his commandments are faithful, confirmed

sæculum sæculi: * facta in veritate et æquitate. for ever and ever : **made** in truth and equity.

Redemptionem misit populo suo: * mandavit in æternum testamētum suum. He hath sent redemption to his people: he hath commanded his covenant for ever.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini. Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi. A good understanding to all that do it: his praise continueth for ever and ever.

Gloria Patri, etc. Glory, etc.

Ant. Fidelia omnia mandata ejus, confirmata in sæculum sæculi. *Ant.* All his commandments are faithful, confirmed for ever and ever.

Ant. In mandatis. *Ant.* He shall delight.

PSALM 111.

BEATUS vir, qui timet Dominum: * in mandatis ejus volet nimis. **B**LESSED is the man that feareth the Lord: he shall delight exceedingly in his commandments.

Potens in terra erit semen ejus: * generatio rectorum benedicetur. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Gloria et divitiæ in domo ejus : * et justitia ejus manet in sæculum sæculi. Glory and wealth shall be in his house : and his justice remaineth for ever and ever.

Exortum est in tenebris lumen rectis : * misericors et miserator et justus. To the righteous a light is risen up in darkness : he is merciful, and compassionate, and just.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio : * quia in æternum non commovebitur. Acceptable is the man that sheweth mercy and lendeth : he shall order his words with judgment : because he shall not be moved for ever.

In memoria æterna erit justus : * ab auditione mala non timebit. The just shall be in everlasting remembrance : he shall not fear the evil hearing.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus : * non commovebitur donec despiciat inimicos suos. His heart is ready to hope in the Lord ; his heart is strengthened ; he shall not be moved until he look over his enemies.

Dispersit, dedit pauperibus : justitia ejus manet in sæculum sæculi, * cornu ejus exaltabitur in gloria. He hath distributed, he hath given to the poor : his justice remaineth for ever and ever ; his horn shall be exalted in glory.

Peccator videbit et irascetur, dentibus suis fremet et tabescet : * The wicked shall see, and shall be angry ; he shall gnash with his

desiderium peccatorum teeth, and pine away:
peribit. the desire of the wicked
shall perish.

Gloria Patri, etc. Glory, etc.

Ant. In mandatis ejus *Ant.* He shall delight
cupit nimis. exceedingly in his com-
mandments.

Ant. Sit nomen Do- *Ant.* Blessed be.
mini.

PSALM 112.

LAUDATE pueri **P**RAISE the Lord,
Dominum: * lau- ye children! praise
date nomen Domini. ye the name of the Lord.

Sit nomen Domini be- Blessed be the name
nedictum, * ex hoc nunc, of the Lord, from hence-
et usque in sæculum. forth, now and for ever.

A solis ortu usque ad From the rising of the
occasum, * laudabile no- sun unto the going down
men Domini. of the same, the name
of the Lord is worthy
of praise.

Excelsus super omnes The Lord is high
gentes Dominus, * et above all nations, and
super cœlos gloria ejus. his glory above the hea-
vens.

Quis sicut Dominus Who is as the Lord,
Deus noster, qui in altis our God, who dwelleth
habitat, * et humilia re- on high; and looketh
spicit in cœlo et in terra? down on the low things
in heaven, and in earth?

Suscitans a terra in- Raising up the needy

opem, * et de stercore from the earth, and lifting up the poor out of the dunghill.

Ut collocet eum cum That he may place principibus, * cum principibus populi sui. him with princes, with the princes of his people.

Qui habitare facit sterilem in domo, * matrem filiorum lætantem. Who maketh a barren woman to dwell in a house, the joyful mother of children.

Gloria Patri, etc.

Glory, etc.

Ant. Sit nomen Domini benedictum in sæcula. *Ant.* Blessed be the name of the Lord forever.

Ant. Nos qui vivimus. *Ant.* We that live.

PSALM 113.

IN exitu Israel de Ægypto, * domus Jacob de populo barbaro : **W**HEN Israel went out of Egypt, the house of Jacob from a barbarous people :

Facta est Judæa sanctificatio ejus, * Israel potestas ejus. Judea was made his sanctuary, Israel his dominion.

Mare videt et fugit : * Jordanis conversus est retrorsum. The sea saw and fled : Jordan was turned back.

Montes exaltaverunt ut arietes, * et colles sicut agni ovium. The mountains skipped like rams, and the hills like the lambs of the flock.

Quid est tibi, mare, What ailed thee, O

quod fugisti? * et tu thou sea? that thou didst
 Jordanis, quia conversus flee, and thou, O Jordan,
 es retrorsum? that thou wast turned
 back?

Montes exultastis sicut arietes, * et colles skipped like rams? and
 sicut agni ovium. ye hills, like lambs of
 the flock?

A facie Domini mota est terra, * a facie Dei Lord the earth was
 Jacob. moved, at the presence
 of the God of Jacob.

Qui convertit petram in stagna aquarum, * et Who turned the rock
 rupem in fontes aquarum. into pools of water, and
 the stony hill into foun-
 tains of waters.

Non nobis, Domine, Not to us, O Lord,
 non nobis: * sed nomini not to us; but to thy
 tuo da gloriam. name, give glory.

Super misericordia tua, et veritate tua: For thy mercy and
 * nequando dicant gentes: for thy truth's sake, lest
 the Gentiles should say,
 Ubi est Deus where is their God?
 eorum?

Deus autem noster in cœlo: * omnia quæcum- But our God is in
 que voluit, fecit. heaven: he hath done
 all things whatsoever he
 would.

Simulacra gentium argentum et aurum, * The idols of the Gen-
 opera manuum hominum. tiles are silver and gold,
 the works of the hands
 of men.

Os habent, et non lo- They have mouths and

quentur : * oculos habent, et non videbunt. speak not ; they have eyes and see not.

Aures habent, et non audient : * nares habent, et non odorabunt. They have ears and hear not ; they have noses and smell not.

Manus habent, et non palpabunt ; pedes habent, et non ambulant : * non clamabunt in gutture suo. They have hands and feel not ; they have feet and walk not ; neither shall they cry out through their throat.

Similes illis fiant qui faciunt ea : * et omnes qui confidunt in eis. Let them that make them become like unto them ; and all such as trust in them.

Domus Israel speravit in Domino : * adjutor eorum et protector eorum est. The house of Israel hath hoped in the Lord : he is their helper, and their protector.

Domus Aaron speravit in Domino : * adjutor eorum et protector eorum est. The house of Aaron hath hoped in the Lord : he is their helper, and their protector.

Qui timent Dominum, speraverunt in Domino : * adjutor eorum et protector eorum est. They that fear the Lord have hoped in the Lord : he is their helper, and their protector.

Dominus memor fuit nostri : * et benedixit nobis. The Lord hath been mindful of us, and hath blessed us.

Benedixit domui Israel : * benedixit domui Aaron. He hath blessed the house of Israel : he hath blessed the house of Aaron.

Benedixit omnibus qui timent Dominum, * pusillis cum majoribus. He hath blessed all that fear the Lord, both little and great.

Adjiciat Dominus super vos : * super vos, et super filios vestros. May the Lord add blessings upon you : upon you, and upon your children.

Benedicti vos a Domino, * qui fecit cœlum et terram. Blessed be you of the Lord, who made heaven and earth.

Cœlum cœli Domino : * terram autem dedit filiis hominum. The heaven of heavens is the Lord's ; but the earth he hath given to the children of men.

Non mortui laudabunt te Domine : * neque omnes qui descendunt in infernum. The dead shall not praise thee, O Lord, nor any of them that go down to hell.

Sed nos qui vivimus, benedicimus Domino, * ex hoc nunc et usque in sæculum. But we that live bless the Lord, from this time, now and for ever.

Gloria Patri, etc. Glory, etc.

Ant. Nos qui vivimus, benedicimus Domino. *Ant.* We that live, bless the Lord.

Capitulum, Philip. ii.

FRATRES, hoc enim sentite in vobis, **B**RETHREN, let this mind be in you, which was also in qui cum in forma Dei Christ Jesus ; who being esset, non rapinam arbitriatus est esse se æqua- in the form of God, thought it no robbery,

lem Deo ; sed semetip- himself to be equal to
sum exinanivit, formam God ; but he debased
servi accipiens, in simi- himself, taking the form
litudinem hominum fac- of a servant, being made
tus, et habitu inventus to the likeness of men,
ut homo. and in shape found as a
man.

R. Deo gratias.

R. Thanks be to God.

THE HYMN.

Vexilla regis prodeunt,
Fulget Crucis mysterium
Qua vita mortem pertulit
Et morte vitam protulit.

Quæ vulnerata lanceæ
Mucrone diro criminum,
Ut nos lavaret sordibus,
Manavit unda et sanguine.

Impleta sunt quæ concinit,
David fideli carmine,
Dicendo nationibus,
Regnavit a ligno Deus.

Arbor decora et fulgida,
Ornata Regis purpura,
Electa digno stipite
Tam sancta membra tangere.

Beata, cujus brachiis
Pretium pendit seculi,
Statera facta corporis,
Tulit prædamque tartari.

O Crux, ave, spes unica,
Hoc passionis tempore,
Piis ad auge gratium,
Reisque dele crimina.

Te, fons salutis, Trinitas,
Collaudet omnis spiritus :
Quibus crucis victoriam
Largiris, adde præmium. **Amen**

V. Eripe me, Domine, ab homine malo.
R. A viro iniquo eripe me.

The same in English.

Behold the royal ensigns fly,
Bearing the Cross's mystery ;
Where life itself did death endure,
And, by that death, did life procure.

A cruel spear let out a flood
Of water, mixed with saving blood,
Which, gushing from the Saviour's side,
Drown'd our offences in the tide.

The mystery we now unfold,
Which David's faithful verse foretold,
Of our Lord's kingdom, whilst we see
God ruling nations from a tree.

O lovely tree, whose branches wore
The royal purple of his gore !
How glorious does thy body shine,
Supporting members so divine :

The world's blest balance thou art made,
On thee, our ransom, Christ is weigh'd,
Our sins, though great, his pains outweigh,
And rescue hell's expected prey.

Hail, holy cross ! Hail, mournful tree,
Our hope, with Christ, is nailed on thee ;
Grant to the just increase of grace,
And every sinner's crimes efface.

Blest Trinity ! we praises sing
To thee from whom all graces spring .
Celestial crowns on those bestow
Who conquer by the cross below. Amen.

V. Deliver me, O Lord, from the wicked man.

R. Rescue me from the unjust man.

Ant. Scriptum est *Ant.* For it is written,
nim.

The Canticle of the Blessed Virgin Mary, St. Luke i.

MAGNIFICAT * **M**Y soul doth mag
anima mea Do- nify the Lord.
minum.

Et exultavit spiritus And my spirit has re-
meus * in Deo salutari joiced in God, my Sa-
meo. viour.

Quia respexit humi- Because he hath re-
lilitatem ancillæ suæ : * garded the humility of
ecce enim ex hoc, bea- his handmaid ; for be-
tam me dicent omnes hold, from henceforth,
generationes. all generations shall call
me blessed.

Quia fecit mihi magna For he that is mighty
qui potens est: * et sanc- hath done great things
tum nomen ejus. to me; and holy is his
name.

Et misericordia ejus a And his mercy is from
progenie in progenies, * generation to genera-
timentibus eum. tion, to them that fear
him.

Fecit potentiam in He hath showed might
brachio suo: * dispersit in his arm; he hath
superbos mente cordis scattered the proud in
sui. the conceit of their
heart.

Deposuit potentes de He hath put down the
sede, * et exaltavit hu- mighty from their seat,
miles. and hath exalted the
humble.

Esurientes implevit He hath filled the hun-
bonis: * et divites di- gry with good things;
misit inanes. and the rich he hath
sent empty away.

Suscepit Israel pue- He hath received Is-
rum suum, * recordatus rael, his servant; being
misericordiæ suæ. mindful of his mercy.

Sicut locutus est ad As he spoke to our fa-
patres nostros, * Abra- thers; to Abraham, and
ham, et semini ejus in to his seed for ever.
sæcula.

Gloria Patri, etc. Glory, etc.

Ant. Scriptum est *Ant.* For it is written:
enim: Percutiam pas- I will strike the Shep-
torem, et dispergentur herd, and the sheep of
oves gregis: postquam the flock shall be dis-

autem resurrexero, præcedam vos in Galilæam; ibi me videbitis, dicit Dominus.

persed; but after I shall be risen again, I will go before you into Galilee; there you shall see me, saith the Lord.

Oremus.

Let us pray.

Omnipotens sempiterne Deus, qui humano generi, ad imitandum humilitatis exemplum, Salvatorem nostrum, carnem sumere et crucem subire fecisti: concede propitius; ut et patientiæ ipsius habere documenta, et resurrectionis consortia mereamur. Per eundem Dominum, etc.

Almighty and everlasting God, who didst vouchsafe to send thy Son, our Saviour, to take upon himself our flesh, and to suffer death upon a cross, to give mankind an example of humility: mercifully grant that we may both follow the example of his patience, and be made partakers of his resurrection; through the same Lord, etc.

V. Dominus vobis cum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. Benedicamus Domino.

V. Let us bless our Lord.

R. Deo gratias.

R. Thanks be to God.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

R. Amen

When Complin is not said, conclude thus :

PATER noster, *se-* OUR Father, *pri-*
creto. *vately.*

V. Dominus det nobis *V.* Our Lord grant us
suam pacem. his peace.

R. Et vitam æternam. *R.* And life everlast-
Amen. ing. Amen.

Then the Anthem Ave Regina, etc., p. 124.

COMPLINE.

Lector incipit : Jube, *The reader begins :*
Domne, benedicere. *Be-* Pray, Father, give me
nedictio : Noctem quie- your blessing. *The bless-*
tam, et finem perfectum *ing :* May the Almighty
concedat nobis Dominus Lord grant us a quiet
omnipotens. night, and a happy end.

R. Amen. *R.* Amen.

Lectio brevis. 1 Pet v. 5.

FRATRES, Sobrii BRETHREN, be
estote, et vigilate : sober, and watch,
quia adversarius vester because your adversary,
diabolus tanquam leo the devil, as a roaring
rugiens circuit, quærens lion, goeth about seeking
quem devoret : cui re- whom he may devour ;
sistite fortes in fide. Tu whom resist ye, strong
autem Domine, miserere in faith. And thou, O
nobis. Lord ! have mercy on us.

R. Deo gratias. *R.* Thanks be to God.

V. Adjutorium nos- *V.* Our help is in the
trum in nomine Domini. name of the Lord.

R. Qui fecit cælum et *R.* Who made heaven
terram. Pater noster, and earth. Our Father.
secreto. *privately.*

Then the Priest recites the Confiteor, and the Choir answers :

MISEREATUR **M**AY the Almighty
tui omnipotens God have mercy
Deus, et dimissis peccatis on you, forgive you your
tuis, perducatur te ad sins, and bring you to
vitam æternam. everlasting life.

R. Amen.

R. Amen.

The Choir repeats the Confiteor.

CONFITEOR Deo **I** CONFESS to Al-
omnipotenti, beatæ mighty God, to
Mariæ semper Virgini, blessed Mary ever Vir-
beato Michaeli Archangel, to blessed Michael
gelo, beato Joanni Baptistæ, sanctis Apostolis John the Baptist, to the
Petro et Paulo, omnibus holy Apostles Peter and
Sanctis, et tibi, Pater, Paul, to all the Saints,
quia peccavi nimis cogitatione, verbo et opere : I have sinned exceedingly in thought, word,
mea culpa, mea culpa, and deed, through my
mea maxima culpa. Ideo fault, through my fault,
precor beatam Mariam, through my most grievous fault. Therefore I
semper Virginem, beatum Michaellem, Archangelum, beatum Joannem Baptistam, sanctos ever Virgin, the blessed
Apostolos Petrum et Michael the Archangel,
Paulum, omnes Sanctos, the blessed John the
et te, Pater, orare pro Baptist, the holy Apostles
me ad Dominum Deum Peter and Paul, all
nostrum the Saints, and you, Father,
to the Lord our God.

The Choir having ended the Confiteor, the Priest says :

MISEREATUR **M**AY the Almighty
 vestri omnipotens Deus, et dimissis on you, forgive you your
 peccatis vestris, perducatur sins, and bring you to
 vos ad vitam æternam. everlasting life.

R. Amen.

R. Amen.

Indulgentiam, absolu- May the almighty and
 tionem, et remissionem merciful Lord give us
 peccatorum nostrorum pardon, absolution, and
 tribuat nobis omnipotens remission of our sins.
 et misericors Dominus.

R. Amen.

R. Amen.

V. Converte nos, Deus, Convert us, O God,
 salutaris noster. our Saviour !

R. Et averte iram tu- *R.* And turn off thy
 am a nobis. anger from us.

V. Deus, in adjuto- *V.* Incline unto my
 rium meum intende. aid, O God !

R. Domine, ad adju- *R.* O Lord! make haste
 vandum me festina. to help me.

Gloria Patri, etc.

Glory be to the Fa-
 ther, etc.

Laus tibi, etc.

Praise to thee, etc.

Ant. Miserere.

Ant. Have mercy

PSALM 4.

CUM invocarem, ex- **W**HEN I called
 audivit me Deus upon him, the
 justitiæ meæ : * in tri- God of my justice heard
 bulatione dilatasti mihi. me : when I was in dis-
 tress, thou hast enlarged
 me.

Miserere mei, * et exaudi orationem meam. Have mercy on me, and hear my prayer.

Filii hominum, usquequo gravi corde? * ut quæritis mendacium? O ye sons of men! how long will you be dull of heart? why do you love vanity, and seek after lying?

Et scitote quoniam misericordiam suam: * Dominus exaudiet me, cum clamavero ad eum. Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

Irascimini et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini. Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Sacrificate sacrificium justitiæ, et sperate in Domino. * Multi dicunt: Quis ostendit nobis bona? Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

Signatum est super nos lumen vultus tui, Domine: * dedisti lætitiā in corde meo. The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

A fructu frumenti, vini et olei sui, * multiplicati sunt. By the fruit of their corn, their wine and oil, they are multiplied.

In pace in idipsum * dormiam, et requiescam, In peace, in the self-same, I will sleep, and I will rest.

Quoniam tu, Domine, For thou, O Lord, singulariter in spe * con- singularly hast settled me
stituisti me. in hope.

Gloria Patri, etc. Glory, etc.

PSALM 30.

IN te Domine speravi, **I**N thee, O Lord, have
non confundar in I hoped, let me
æternum : * in justitia never be confounded :
tua libera me. deliver me in thy justice.

Inclina ad me aurem Bow down thine ear
tuam, * accelera ut eruas to me : make haste to
me. deliver me.

Esto mihi in Deum Be thou unto me a
protectorem, et in do- God, a protector, and a
mum refugii, * ut salvum house of refuge, to save
me facias. me.

Quoniam fortitudo For thou art my
mea, et refugium meum strength and my refuge :
es tu : * et propter no- and for thy name's sake,
men tuum deduces me, thou wilt lead me, and
et enutries me. nourish me.

Educes me de laqueo 'Thou wilt bring me
hoc quem absconderunt out of this snare, which
mihi : * quoniam tu es they have hidden for
protector meus. me : for thou art my
protector.

In manus tuas com- Into thy hands I com-
mendo spiritum meum : mend my spirit. thou
* redemisti me, Domine hast redeemed me, O
Deus veritatis. Lord, the God of truth !

Gloria Patri, etc, Glory, etc.

PSALM 90.

QUI habitat in adiutorio Altissimi, **H**E that dwelleth in the aid of the Most High, shall abide under the protection of the God of Jacob.

Dicet Domino: Susceptor meus es tu, et refugium meum: * Deus meus, sperabo in eum. He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

Quoniam ipse liberavit me de laqueo venantium, * et a verbo aspero. For he hath delivered me from the snare of the hunters, and from the sharp word.

Scapulis suis obumbrabit tibi: * et sub penis ejus sperabis. He will overshadow thee with his shoulders: and under his wings thou shalt trust.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night;

A sagitta volante in die, a negotio perambulante in tenebris, * ab incursu, et dæmonio meridiano. Of the arrow that flieth in the day; of the business that walketh about in the dark; of invasion, or of the noon-day devil.

Cadent a latere tuo mille, et decem millia a thy side, and ten

dextris tuis : * ad te au- thousand at thy right
tem non appropinquabit. hand : but it shall not
come nigh thee.

Verumtamen oculis But thou shalt consi-
tuis considerabis, * et der with thy eyes : and
retributionem peccato- shalt see the reward of
rum videbis. the wicked.

Quoniam tu es Do- Because thou, O Lord,
mine, spes mea : * altis- art my hope ; thou hast
simum posuisti refugium made the Most High thy
tuum. refuge.

Non accedet ad te There shall no evil
malum : * et flagellum come to thee ; nor shall
non appropinquabit ta- the scourge come near
bernaculo tuo. thy dwelling.

Quoniam angelis suis For he hath given his
mandavit de te : * ut angels charge over thee :
custodiant te in omni- to keep thee in all thy
bus viis tuis. ways.

In manibus portabunt In their hands they
te : * ne forte offendas ad shall bear thee up : lest
lapidem pedem tuum. thou dash thy foot
against a stone.

Super aspidem et ba- Thou shalt walk upon
siliscum ambulabis : * et the asp and the basilisk :
conculcabis leonem et and thou shalt trample
draconem. under foot the lion and
the dragon.

Quoniam in me spera- Because he hath hoped
vit, liberabo eum : * pro- in me, I will deliver him :
tegameum, quoniam cog- I will protect him, be-
novit nomen meum. cause he hath known my
name.

Clamabit ad me, et He shall cry to me,
ego exaudiam eum: * and I will hear him: I
cum ipso sum in tribu- am with him in his
latione; eripiam eum, et trouble: I will deliver
glorificabo eum. him, and I will glorify
him.

Longitudine dierum I will fill him with
replebo eum: * et osten- length of days: and I
dam illi salutare meum. will show him my salva-
tion.

Gloria Patri, etc.

Glory, etc.

PSALM 133.

ECCE nunc benedi- **B**EHOLD now, bless
cite Dominum, * ye the Lord, all ye
omnes servi Domini. servants of the Lord,

Qui statis in domo Who stand in the
Domini, * in atriis do- house of the Lord, in
mus Dei nostri. the courts of the house
of our God.

In noctibus extollite In the nights, lift up
manus vestras in sancta, your hands to the holy
* et benedicite Domi- places, and bless ye the
num. Lord.

Benedicat te Dominus May the Lord out of
ex Sion, * qui fecit cœ- Sion bless thee: he that
lum et terram. made heaven and earth.

Gloria Patri, etc.

Glory, etc.

Ant. Miserere mihi, *Ant.* Have mercy on
Domine, et exaudi ora- me, O Lord, and hear
tionem meam. my prayer.

THE HYMN.

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata ;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum. **Amen**

The same in English.

Ere fades the evening's light away,
Creator of the world, we pray,
Thy wonted clemency extend,
And be our guardian and our friend.

From dreams our peaceful slumbers keep,
And all the phantasies of sleep :
The midnight enemy restrain,
Preserve our bodies free from stain.

Almighty Parent ! deign to hear,
Through Jesus Christ, our humble prayer
Who, with the Holy Ghost and Thee,
Shall live and reign eternally. **Amen**

Capitulum, Jer. xiv. 9.

TU autem in nobis **T**HOU, O Lord! art
 es, Domine, et among us, and
 nomen sanctum tuum thy holy name is called
 invocatum est super nos: upon us; forsake us not,
 ne derelinquas nos, Do O Lord our God!
 mine Deus noster.

R. Deo gratias.

R. Thanks be to God.

R. In manus tuas Do-
 mine, commendo spiri-
 tum meum. In manus
 tuas Domine, commendo
 spiritum meum.

R. Into thy hands, O
 Lord! I commend my
 spirit. Into thy hands,
 O Lord! I commend my
 spirit.

V. Redemisti nos, Do-
 mine Deus veritatis.
 Commendo spiritum me-
 um. In manus tuas Do-
 mine, commendo spiri-
 tum meum.

V. Thou hast re-
 deemed us, O Lord, the
 God of truth! I com-
 mend my spirit. Into
 thy hands, O Lord! I
 commend my spirit.

V. Custodi nos, Do-
 mine, ut pupillam oculi.

V. Keep us, O Lord,
 as the apple of thy eye.

R. Sub umbra alarum
 tuarum protege nos.

R. Protect us under
 the shadow of thy wings.

Ant. Salva nos.

Ant. Save us.

The song of Simeon, St. Luke ii. 29-32.

NUNC dimittis ser-
 vum tuum Do-
 mine, * secundum ver-
 bum tuum, in pace:

NOW thou dost dis-
 miss thy servant,
 O Lord! according to
 thy word, in peace.

Quia viderunt oculi
 mei * salutare tuum,

Because my eyes have
 seen thy salvation;

Quod parasti * ante

Which thou hast pre-

faciem omnium populorum,

Lumen ad revelationem gentium, * et gloriam plebis tuæ Israel.

Gloria, etc.

Ant. Salva nos Domine, vigilantes, custodi nos, dormientes, ut vigilemus cum Christo, et requiescamus in pace.

Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster, *secreto*.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo. Credo in Deum, etc., *secreto*.

V. Carnis resurrectionem.

R. Vitam æternam. Amen.

V. Benedictus es, Domine, Deus patrum nostrorum.

R. Et laudabilis, et gloriosus in sæcula.

V. Benedicamus Pa-

pared before the face of all people

A light to the revelation of the Gentiles, and to the glory of thy people, Israel.

Glory, etc.

Ant. Save us, O Lord. waking, and keep us sleeping, that we may watch with Christ, and rest in peace.

Lord! have mercy on us. Christ! have mercy on us. Lord! have mercy on us. Our Father, *privately*.

V. And lead us not into temptation.

R. But deliver us from evil. I believe in God, etc., *privately*.

V. The resurrection of the body.

R. Life everlasting. Amen.

V. Blessed art thou, O Lord, the God of our fathers!

R. And worthy to be praised, and glorified for ever.

V. Let us bless the

trem et Filium cum Father and the Son, with
Sancto Spiritu. the Holy Ghost.

R. Laudemus, et superexaltemus eum in sæcula. *R.* Let us praise and exalt him for ever.

V. Benedictus es, Domine, in firmamento cœli. *V.* Blessed art thou, O Lord! in the firmament of heaven.

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula. *R.* And worthy to be praised, and glorified, and exalted for ever.

V. Benedicat et custodiat nos omnipotens et misericors Dominus. *V.* May the almighty and merciful Lord bless and preserve us.

R. Amen.

R. Amen.

V. Dignare, Domine, nocte ista. *V.* Vouchsafe, O Lord! this night,

R. Sine peccato nos custodire. *R.* To keep us without sin.

V. Miserere nostri, Domine. *V.* Have mercy on us, O Lord!

R. Miserere nostri.

R. Have mercy on us.

V. Fiat misericordia tua, Domine, super nos. *V.* Let thy mercy, O Lord! be upon us.

R. Quemadmodum speravimus in te. *R.* As we have hoped in thee.

V. Domine, exaudi orationem meam. *V.* O Lord! hear my prayer.

R. Et clamor meus ad te veniat. *R.* And let my cry come unto thee.

V. Dominus vobiscum. *V.* The Lord be with you.

R. Et cum spiritu tuo. *R.* And with thy spirit.

Oremus.

Visita, quæsumus Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle : Angeli tui sancti habitent in ea, qui nos in pace custodiant ; et benedicto tua sit super nos semper. Per Dominum, etc.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias. *Benedictio* : Benedicat et custodiat nos, omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

R. Amen.

Let us pray.

Visit, we beseech thee, O Lord ! this habitation, and drive from it all the snares of the enemy : let thy holy angels dwell in it, to preserve us in peace : and may thy blessing be upon us for ever ; through our Lord, etc.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God. *The blessing* : May the almighty and merciful Lord, the Father, Son, and Holy Ghost, bless and preserve us.

R. Amen.

THE ANTHEM.

AVE, Regina cœlorum,

Ave, Domina angelorum :

Salve radix, salve porta,

HAIL, Mary, Queen of heavenly spheres !

Hail, whom the angelic host reveres !

Hail, fruitful root ! hail, sacra gata !

Ex qua mundo lux est orta.	Whence the world's light derives its date.
Gaude. Virgo gloriosa,	O glorious maid, with beauty blessed !
Super omnes speciosa :	May joys eternal fill thy breast !
Vale, o valde decora.	Thus crown'd with beau- ty and with joy,
Et pro nobis, Christum exora.	Thy prayers with Christ for us employ.

V. Dignare me lau- dare te, Virgo sacrata.	V. Vouchsafe, O sa- cred Virgin ! to accep- my praises.
---	---

R. Da mihi virtutem contra hostes tuos.	R. Give me power against thy enemies.
--	--

Oremus.

Let us pray.

Concede, misericors Deus, fragilitati nostræ præsidium: ut, qui sanc- tæ Dei genitricis memo- riam agimus, interces- sionis ejus auxilio, a nostris iniquitatibus re- surgamus. Per eundem Christum Dominum nos- trum.	Grant us, O merciful God ! strength against all our weakness ; that we, who celebrate the memory of the holy mo- ther of God, may, by the help of her intercession, rise again from our ini- quities ; through the same Christ our Lord.
---	---

R. Amen.

R. Amen.

V. Divinum auxilium maneant semper nobis- cum.	V. May the divine as- sistance always remain with us.
--	---

R. Amen.

R. Amen.

Pater noster. Ave Maria, and Credo, privately.

MONDAY IN HOLY WEEK.

The Mass.

The Priest begins the Mass at the foot of the Altar, as at page 13, down to Peccata mea—My sins, p. 17.

THE INTROIT.

J UDICA, Domine, nocentes me, expugna impugnantes me : apprehende arma et scutum, et exurge in adiutorium meum, Domine virtus salutis meæ. <i>Psal.</i> Effunde frameam, et conclude adversus eos qui persequunter me : dic animæ meæ, salus tua ego sum. Judica, Domine, etc.	J UDGE thou, O Lord! them that wrong me ; overthrow them that fight against me : take hold of arms and shield, and rise up to help me, O Lord, the strength of my salvation! <i>Psalms.</i> Bring out the sword, and shut up the way against them that persecute me : say to my soul, I am thy salvation. Judge thou, O Lord! etc.
---	---

Kyrie eleison, Dominus vobiscum, as at p. 17.

THE COLLECT.

Oremus.

Let us pray.

D A, quæsumus, omnipotens Deus : ut qui in tot adversis ex nostra infirmitate deficiamus, intercedente unigenito filio tuo, Iesu Christo, Domine, etc.	G RANT, we beseech thee, O Almighty God ! that we who, through our weakness, faint under so many adversities, by the intercession of thy only-begotten Son, Jesus Christ, O Lord, etc.
---	---

niti Filii tui passione, versities, may recover by
 respiremus. Qui tecum the passion of thy only
 vivit et regnat in unitate begotten Son : who with
 Spiritus Sancti Deus, per thee and the Holy Ghost,
 omnia sæcula sæculo- liveth and reigneth one
 rum. God, world without end.

R. Amen.

R. Amen.

Then is said one of the following prayers :

For the Church.

ECCLESIAE tuæ, **M**ERCIFULLY
 quæsumus, Do- hear, we beseech
 mine, preces placatus thee, O Lord ! the pray-
 admitte : ut destructis ers of thy Church ; that
 adversitatibus et errori- all adversity and errors
 bus universis, segura tibi being removed, she may
 serviat libertate. Per serve thee in perfect lib-
 Dominum nostrum, etc. erty ; through our Lord,
 etc.

Or for the Pope.

DEUS, omnium fide- **O** GOD ! the Pastor
 lium pastor et and Governor of
 rector, famulum tuum all the faithful, look
 N. quem pastorem Ec- down, in thy mercy,
 clesiae tuæ præesse volu- upon thy servant N.,
 isti, propitius respice : whom thou hast been
 da ei, quæsumus, verbo pleased to appoint pas-
 et exemplo, quibus præ- tor of thy Church : grant
 est, proficere ; ut ad vi- him, we beseech thee,
 tam, una cum grege sibi that both by word and
 credito, perveniat sem- example he may edify
 piternam. Per Dominum all those that are under

nostrum Jesum Chris- tum, etc.	his charge ; that with the flock entrusted to him, he may arrive to life everlasting ; through our Lord, etc.
-----------------------------------	---

THE EPISTLE.

Lectio Isaiaë Prophetæ, cap. l. 5.	The Lesson from the Pro- phet Isaias, chap. l. 5.
---------------------------------------	--

<p>IN diebus illis : Dixit Isaias : Dominus Deus aperuit mihi au- rem, ego autem non con- tradico : retrorsum non abii. Corpus meum dedi percutientibus, et genas meas vellentibus ; faciem meam non averti ab in- crepantibus, et conspu- entibus in me. Dominus Deus, auxiliator meus, ideo non sum confusus : ideo posui faciem meam ut petram durissimam, et scio quoniam non confundar. Juxta est qui justificat me, quis contradicet mihi ? Ste- mus simul, quis est ad- versarius meus ? accedat ad me. Ecce Dominus Deus, auxiliator meus : quis est, qui condemnet</p>	<p>IN those days, Isaias said : The Lord God hath opened my ear, and I do not resist ; I have not gone back ; I have given my body to the strikers, and my cheeks to them that plucked them. I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded : there- fore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me, who will contend with me ? let us stand to- gether. Who is my ad- versary ? let him come</p>
--	---

me? Ecce omnes quasi near to me. Behold the
 vestimentum conteren- Lord God is my helper:
 tur, tinea comedit eos. who is he that shall con-
 Quis ex vobis timens demn me? Lo, they
 Dominum, audiens vo- shall all be destroyed as
 cem servi sui? Qui am a garment, the moth
 bulavit in tenebris, et shall eat them up. Who
 non est lumen ei, speret is there among you that
 in nomine Domini, et feareth the Lord, that
 innitatur super Deum heareth the voice of his
 suum. servant, that hath walked
 in darkness, and hath no
 light? Let him hope in
 the name of the Lord,
 and lean upon his God.

THE GRADUAL.

EXURGE, Domine, **A**RISE, O Lord! and
 et intende iudicio be attentive to my
 meo: Deus meus et Do judgment, to my cause,
 minus meus, in causam my God and my Lord!
 meam.

V. Effunde frameam, *V.* Bring out the
 et conclude adversus eos sword, and shut up the
 qui me persequuntur. way against them that
 persecute me.

THE TRACT.

DOMINE, non se- **O** LORD! deal not
 cundum peccata with us according
 nostra, quæ fecimus nos; to the sins we have com-
 neque secundum iniqui- mitted, nor reward us
 tates nostras retribuas according to our iniqui-
 tates.

V. Domine, ne memineris iniquitatum nostrarum antiquarum; cito anticipent nos misericordiæ tuæ, quia pauperes facti sumus nimis.

V. [Hic genuflectitur.] Adjuva nos, Deus salutaris noster, et propter gloriam nominis tui, Domine, libera nos; et propitius esto peccatis nostris, propter nomen tuum.

V. O Lord! remember not our former iniquities: let thy mercies speedily prevent us; for we are become exceeding poor.

V. [Here kneel down.] Help us, O God our Saviour! and for the glory of thy name, O Lord! deliver us; and forgive us our sins, for thy name's sake.

Munda cor meum, etc., p. 19. Cleanse my heart, etc., p. 19.

THE GOSPEL.

Sequentia Sancti Evangelii secundum Joannem, cap. xii. 1-9.

ANTE sex dies paschæ, venit Jesus Bethaniam, ubi Lazarus fuerat mortuus, quem suscitavit Jesus. Fecerunt autem ei cœnam ibi: et Martha ministrabat, Lazarus vero unus erat ex discumbentibus cum eo. Maria ergo accepit libram unguenti nardi pistici pretiosi, et unxit pedes Jesu, et ex-

A continuation of the Holy Gospel according to St. John, xii. 1-9.

NOW Jesus, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made him a supper there; and Martha served, but Lazarus was one of them that were at table with him. Mary therefore took a pound of ointment of right spikenard,

tersit pedes ejus capillis of great price, and
 suis : et domus impleta anointed the feet of Je-
 est ex odore unguenti. sus, and wiped his feet
 Dixit ergo unus ex dis- with her hair : and the
 cipulis ejus, Judas Isca- house was filled with the
 riotes, qui erat eum tra- odor of the ointment.
 diturus : Quare hoc un- Then one of his disci-
 guentum non vœniit tre- ples, Judas Iscariot, he
 centis denariis, et datum that was about to betray
 est egenis? Dixit autem him, said : Why was not
 hoc, non quia de egenis this ointment sold for
 pertinebat ad eum, sed three hundred pence,
 quia fur erat, et loculos and given to the poor?
 habens, ea quæ mitte- Now he said this not
 bantur, portabat. Dixit because he cared for the
 ergo Jesus : Sinite illam, poor, but because he was
 ut in diem sepulturæ a thief, and having the
 meæ servet illud. Pau- purse, carried what was
 peres enim semper ha- put therein. But Jesus
 betis vobiscum ; me au- said : Let her alone, that
 tem non semper habetis. she may keep it against
 Cognovit ergo turba mul- the day of my burial.
 ta ex Judæis quia illic For the poor you have
 est : et venerunt, non always with you ; but
 propter Jesum tantum, me you have not always.
 sed ut Lazarum vide- A great multitude there-
 rent, quem suscitavit a fore of the Jews knew
 mortuis. that he was there : and
 they came, not for Je-
 sus' sake only, but that
 they might see Lazarus,
 whom he had raised from
 the dead.

THE OFFERTORY.

ERIPE me de inimicis meis, Domine: **D**ELIVER me from my enemies, O Lord! to thee have I ad te confugi, doce me facere voluntatem tuam, fled, teach me to do thy quia Deus meus es tu. will, for thou art my God.

Suscipe, etc., as at p. 26, to Then the Priest says Amen, *p. 28.*

THE SECRET.

HÆC sacrificia nos, **G**RANT, O Almighty omnipotens Deus, God! that, being us, potenti virtute mundatos, ad suum faciant purified by the powerful virtute of these sacrifices, puriores venire principium. Per Dominum we may arrive with greater purity to the fountain nostrum, etc. thereof; through our Lord, etc.

For the Church.

PROTEGE nos, Domine, tuis mysteriis servientes: ut divinis assist at thy mysteries. rebus inhærentes, et cor- that, our minds being pore tibi famulemur et applied to divine things, mente. Per Dominum we may serve thee both nostrum, etc. in soul and body: through our Lord, etc.

Or for the Pope.

OBLATIS, quæsumus, Domine placare muneribus: et famulum tuum **N.** quem **B**E appeased, O Lord we beseech thee, by these offerings: and cease not to protect thy

pastorem Ecclesiæ tuæ servant N., whom thou
præesse voluisti, assi- hast been pleased to ap-
dua protectione guber- point pastor over thy
na. Per Dominum nos- church; through our
trum, etc. Lord, etc.

*The Preface, p. 94. The Canon down to end of prayer Corpus tuum
—May thy, etc., p. 42.*

THE COMMUNION.

ERUBEScant, et **L**ET them blush and
revereantur simul, be ashamed to-
qui gratulantur malis gether, who rejoice at
meis: induantur pudore my evils: let them be
et reverentia, qui ma- clothed with confusion
ligna loquuntur adver- and shame, that speak
sus me. malicious things against
me.

V. Dominus vobis- *V.* The Lord be with
cum. you.

R. Et cum spiritu tuo. *R.* And with thy spirit.

THE POST-COMMUNION.

Oremus.

Let us pray.

PRÆBEANT nobis, **L**ET thy holy mys-
Domine, divinum teries, O Lord!
tuas sancta fervorem: quo inspire us with a divine
eorum pariter et actu fervor; that we may
delectemur, et fructu. delight both in their
Per Dominum nostrum, effect and celebration;
etc. through our Lord, etc.

For the Church.

QUÆSUMUS, Do- **O**LORD our God!
mine, Deus nos- we beseech thee
ter, ut quos di- to protect those, whom

vina tribuis participa- tione gaudere, humanis non sinas subjacere pe- riculis. Per Dominum nostrum, etc.	thou hast permitted to partake of these divine mysteries, from the dan- gers incident to human life ; through our Lord, etc.
---	---

Or for the Pope.

H ÆC nos, quæsu- mus, Domine, di- vini sacramenti percep- tio protegat : et famulum tuum N., quem pastorem Ecclesiæ tuæ præesse voluisti, una cum com- misso sibi grege salvet semper et muniat. Per Dominum nostrum, etc.	L ET the participa- tion of the divine sacrament protect us, we beseech thee, O Lord ! and always save and strengthen thy servant N., whom thou hast ap- pointed pastor over thy church, together with the flock entrusted to his charge ; through our Lord, etc.
--	---

The Prayer over the People.

Oremus.

Let us pray.

H UMILIATE ca- pita vestra Deo.	B OW down your heads to God.
Adjuva nos, Deus sa- lutaris noster : et ad be- neficia recolenda, quibus nos instaurare dignatus es, tribue venire gauden- tes. Per Dominum nos- trum, etc.	Help us, O God, our salvation ! and grant that we may celebrate with joy the memory of those benefits by which thou hast been pleased to redeem us ; through our Lord, etc.

The rest of the Mass from Dominus vobiscum, as on p. 17.

TUESDAY IN HOLY WEEK.

The Mass.

The Priest begins the Mass at the foot of the Altar, as at page 13 down to Peccata mea—My sins, p. 17.

THE INTROIT.

NOS autem gloriari **W**E ought to glory
oportet in cruce in the cross of
Domini nostri, Jesu our Lord Jesus Christ;
Christi, in quo est salus, in whom is our salva-
vita, et resurrectio nos- tion, life, and resurrec-
tra: per quem salvati et tion: by whom we have
liberati sumus. *Psal-* been saved and deliv-
mus. Deus misereatur ered. *Psalm.* May God
nostri, et benedicat no- have mercy on us, and
bis: illuminet vultum bless us; may he make
suum super nos, et mi- the light of his counte-
sereatur nostri. Nos au- nance to shine upon us,
tem, etc. may he have mercy on
us. We ought, etc.

Kyrie eleison and Dominus vobiscum, as at p. 17.

THE COLLECT.

Oremus. Let us pray.
OMNIPOTENS **A**LMIGHTY and
sempiternus Deus, everlasting God!
da nobis ita Dominicæ grant that we may so
passionis sacramenta pe- celebrate the mysteries
ragere, ut indulgentiam of our Lord's passion as

perciperemereamur. Per to obtain thy pardon;
eundem Dominum nos- through the same Lord,
trum, etc. etc.

Then is said the Prayer for the Church, or for the Pope, as at p 127

THE EPISTLE.

Lectio Jeremiæ Prophe- The Lesson from the
tæ, cap. xi. 18-20. Prophet Jeremias, xi.
18-20.

IN diebus illis : Dixit Jeremias : Domine, demonstrasti mihi, et cognovi : tunc ostendisti mihi studia eorum. Et ego quasi agnus mansuetus, qui portatur ad victimam : et non cognovi quia cogitaverunt super me consilia, dicentes : Mittamus lignum in panem ejus, et eradamus eum de terra viventium, et nomen ejus non memoretur amplius. Tu autem, Domine Sabaoth, qui judicas juste, et probas renes et corda, videam ultionem tuam ex eis : tibi enim revelavi causam meam, Domine, Deus meus.

IN those days, Jeremias said : Thou, O Lord ! hast showed me, and I have known : then thou showedst me their doings. And I was as a meek lamb, that is carried to be a victim : and I knew not that they had devised counsels against me, saying, Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of Sabaoth ! who judgest justly, and triest the reins and the hearts, let me see thy revenge on them : for to thee have I revealed my cause, O Lord, my God !

THE GRADUAL.

EGO autem, dum **B**UT as for me, when
 mihi molesti es- they were trouble-
 sent, induebam me cili- some to me, I was clothed
 cio, et humiliabam in with hair-cloth, and I
 jejunio animam meam: humbled my soul with
 et oratio mea in sinu fasting; and my prayer
 meo convertetur. shall be turned into my
 bosom.

V. Judica, Domine, *V.* Judge thou, O
 nocentes me, expugnâ Lord! them that wrong
 impugnantes me: apprehend me, overthrow them that
 hende arma et scutum, fight against me; take
 et exurge in adjutorium hold of arms and shield,
 mihi. and rise up to help me.

Passio Domini nostri The Passion of our Lord
 Jesu Christi secundum Jesus Christ according
 Marcum, cap. to St. Mark, chap. xiv.
 xiv. et xv. and xv.

IN illo tempore: Erat **A**T that time, the feast
 Pascha et Azyma of the pasch and
 post biduum; et quære- of the azymys was after
 bant summi sacerdotes two days: and the chief
 et Scribæ, quomodo Je- priests and the Scribes
 sum dolo tenerent, et sought how they might
 occiderent. Dicebant by some wile lay hold on
 autem: Non in die festo, him and kill him; but
 ne forte tumultus fieret they said: Not on the
 in populo. Et cum esset festival day, lest there
 Jesus Bethaniæ in domo should be a tumult among
 Simonis leprosi, et re- the people. And when

cumberet, venit mulier habens alabastrum unguenti nardi spicati pretiosi, et fractro alabastro, effudit super caput ejus. Erant autem quidam indigne ferentes intra semetipsos, et dicentes: Ut quid perditio ista unguenti facta est? Poterat enim unguentum istud venundari plusquam trecentis denariis, et dari pauperibus: et fremebant ipse eam. Jesus autem dixit: Sinite eam, quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis vobiscum; et cum volueritis, potestis illis benefacere: me autem non semper habetis. Quod habuit hæc, fecit: prævenit ungere corpus meum in sepulturam. Amen dico vobis: Ubicumque prædicatum fuerit Evangelium istud in universo mundo, et quod fecit hæc, narrabitur in memoriam ejus. Et Judas

he was in Bethania in the house of Simon, the leper, and was at meat: there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon his head. Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me. For the poor you have always with you; and whensoever you will, you may do them good; but me you have not always. She hath done what she could: she is come beforehand to anoint my

Iscariotes, unus de duodecim, abiit ad summos sacerdotes, ut proderet eum illis. Qui audientes, gavisi sunt, et promiserunt ei pecuniam se datu-ros. Et quærebat quomodo illum opportune traderet. Et primo die Azymorum quando Pascha immolabant, dicunt ei discipuli: Quo vis eamus, et paremus tibi ut manduces Pascha? Et mittit duos ex discipulis suis, et dicit eis: Ite in civitatem: et occurret vobis homo lagenam aquæ bajulans: sequimini eum, et quocumque introierit, dicite domino domus, quia magister dicit: Ubi est refectio mea, ubi Pascha cum discipulis meis manducem? Et ipse vobis demonstrabit connaculum grande, stratum: et illic parate nobis. Et abierunt discipuli ejus, et venerunt in civitatem: et invenerunt sicut dixerat illis, et paraverunt

body for the burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her. And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them. And they hearing it, were glad; and promised to give him money. And he sought how he might conveniently betray him. Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the pasch? And he sendeth two of his disciples and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him: And whithersoever he shall go in, say to the master of the house

Pascha. Vespere autem facto, venit cum duodecim. Et discumbentibus eis, et manducantibus, ait Jesus: Amen dico vobis, quia unus ex vobis tradet me, qui manducat mecum. At illi cœperunt contristari, et dicere ei singulatim: Numquid ego? Qui ait illis: Unus ex duodecim, qui intingit mecum manum in catino. Et Filius quidem hominis vadit, sicut scriptum est de eo: væ autem homini illi, per quem Filius hominis tradetur. Bonum erat ei, si non esset natus homo ille. Et manducantibus illis, accepit Jesus panem: et benedicens fregit, et dedit eis, et ait: Sumite, hoc est corpus meum. Et accepto calice, gratias agens, dedit eis: et biberunt ex illo omnes. Et ait illis: Hic est sanguis meus novi testamenti, qui pro multis effundetur. Amen dico vobis, The Master saith: Where is my refectory, where I may eat the pasch with my disciples? And he will show you a large dining-room furnished; and there prepare ye for us. And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the pasch. And when evening was come, he cometh with the twelve. And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with me shall betray me. But they began to be sorrowful, and to say to him one by one: Is it I? And he said to them: One of the twelve who dippeth his hand in the dish with me. And the Son of Man indeed goeth, as it is written of him; but woe to that man by whom the Son of Man shall be betrayed. It were better

quia jam non bibam de hoc genimine vitis, usque in diem illum, cum illud bibam novum in regno Dei.

for him if that man had not been born. And whilst they were eating, Jesus took bread : and blessing, broke, and gave to them, and said : Take ye, this is my body. And having taken the chalice, giving thanks he gave it to them ; and they all drank of it. And he said to them : This is my blood of the New Testament which shall be shed for many. Amen I say unto you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God.

Et hymno dicto, exierunt in montem Olivarum. Et ait eis Jesus : Omnes scandalizabimini in me in nocte ista, quia scriptum est : Percutiam pastorem, et dispergentur oves. Sed postquam resurrexero, præcedam vos in Galilæam. Petrus autem ait illi : Et si om-

And when they had sung a hymn, they went forth to the Mount of Olives. And Jesus saith unto them : You will all be scandalized in me this night ; for it is written : I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen

nes scandalizati fuerint in te, sed non ego. Et ait illi Jesus : Amen dico tibi, quia tu hodie in nocte hac, priusquam gallus vocem his dederit, ter me es negaturus. At ille amplius loquebatur : Et si oportuerit me simul commori tibi, non te negabo. Similiter autem et omnes dicebant. Et veniunt in prædium, cui nomen Gethsemani. Et ait discipulis suis : Sedete hic donec orem. Et assumit Petrum, et Jacobum, et Joannem secum : et cœpit pavere, et tædere. Et ait illis : Tristis est anima mea usque ad mortem : sustinete hic, et vigilate. Et cum processisset paululum, procidit super terram : et orabat ut, si fieri posset, transiret ab eo hora, et dixit : Abba, Pater, omnia tibiabilia sunt : transfer calicem hunc a me ; sed non quod ego volo, sed quod tu. Et venit, et

again, I will go before you into Galilee. But Peter saith to him : Although all shall be scandalized in thee, yet not I. And Jesus saith to him : Amen I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spoke the more vehemently : Although I should die together with thee, I will not deny thee. And in like manner also said they all. And they came to a farm called Gethsemani. And he saith to his disciples Sit you here while I pray And he taketh Peter, and James, and John with him : and he began to fear, and to be heavy. And he saith to them : My soul is sorrowful even unto death ; stay you here, and watch. And when he had gone forward a little, he fell flat on the ground ; and he prayed that if it were

invenit eos dormientes. possible the hour might
 Et ait Petro : Simon, pass from him. And he
 dormis ? non potuisti said : Abba, Father ! all
 una hora vigilare ? Vi- things are possible to
 gilare, et orate ut non thee, take away this chal-
 intretis in tentationem. ice from me : but not
 Spiritus quidem promp- what I will, but what
 tus est, caro vero infir- thou wilt. And he com-
 ma. Et iterum abiens, eth and findeth them
 oravit eundem sermo- sleeping. And he saith
 nem dicens. Et rever- to Peter : Simon ! sleep-
 sus denuo invenit eos est thou ? couldst thou
 dormientes (erant enim not watch one hour ?
 oculi eorum gravati), et Watch ye, and pray, that
 ignorabant quid respon- you enter not into temp-
 derent ei. Et venit ter- tation. The spirit in-
 tio, et ait illis : Dormite deed is willing, but the
 jam, et requiescite. Suf- flesh is weak. And going
 ficit ; venit hora ; ecce away again, he prayed,
 Filius hominis tradetur saying the same words.
 in manus peccatorum. And when he returned,
 Surgite, eamus : ecce he found them again
 qui me tradet, prope asleep (for their eyes
 est. Et, adhuc eo lo- were heavy), and they
 quente, venit Judas knew not what to answer
 Iscariotes, unus de him. And he cometh
 duodecim, et cum eo the third time, and saith
 turba multa cum gla- to them : Sleep ye now,
 diis et lignis, a sum- and take your rest. It
 mis sacerdotibus, et is enough ; the hour is
 Scribis, et senioribus. come ; behold the Son
 Dederat autem tradi- of Man shall be betrayed
 tor ejus signum eis, into the hands of sinners.

dicens : Quemcumque Rise up, let us go. Be-
 osculatus fuero, ipse hold, he that will betray
 est, tenete eum, et du- me is at hand. And
 cite caute. Et cum while he was yet speak-
 venisset, statim acce- ing, cometh Judas Isca-
 dens ad eum, ait : Ave, riot, one of the twelve,
 Rabbi ; et osculatus est and with him a great
 eum. At illi manus multitude, with swords
 injecerunt in eum, et and staves, from the chief
 tenuerunt eum. Unus priests and the Scribes
 autem quidam de cir- and the ancients. And
 cumstantibus educens he that betrayed him
 gladium, percussit ser- had given them a sign,
 vum summi sacerdotis, saying : Whomsoever I
 et amputavit illi auri- shall kiss, that is he, lay
 culam. Et respondens hold on him, and lead
 Jesus, ait illis : Tam- him away cautiously.
 quam ad latronem And when he was come,
 existis cum gladiis et immediately going up to
 lignis comprehendere him, he saith : Hail, Rab-
 me ? Quotidie eram bi ! and he kissed him.
 apud vos in templo But they laid hands on
 docens, et non me him, and held him. And
 tenuistis. Sed ut im- one of them that stood
 pleantur Scripturæ. by, drawing a sword,
 Tunc discipuli ejus struck the servant of the
 relinquentes eum, om- chief priest, and cut off
 nes fugerunt. Adoles- his ear. And Jesus an-
 cens autem quidam swering, said to them :
 sequebatur eum amic- Are you come out as
 tus sindone super against a robber, with
 nudo : et tenuerunt swords and staves to ap-
 eum. At ille, rejecta prehend me ? I was daily

sindone, nudus profugit
ab eis.

with you in the temple
teaching, and you did
not lay hands on me.
But, that the Scriptures
may be fulfilled. Then
his disciples leaving him,
all fled away. And a cer-
tain young man followed
him, having a linen cloth
cast about his naked
body, and they laid hold
on him. But he casting
off the linen cloth, fled
from them naked.

Et adduxerunt Jesum
ad summum sacerdotem:
et convenerunt omnes
sacerdotes, et Scribæ, et
seniores. Petrus autem
a longe secutus est eum
usque intro in atrium
summi sacerdotis, et se-
debat cum ministris ad
ignem, et calefaciebat se.
Summi vero sacerdotes,
et omne concilium quæ-
rebant adversus Jesum
testimonium, ut eum
morti traderent, nec in-
veniebant. Multi enim
testimonium falsum di-
cebant adversus eum: et
convenientia testimonia

And they brought Je-
sus to the high priest:
and all the priests and
the scribes and the an-
cients were assembled
together. And Peter fol-
lowed him afar off, even
into the palace of the
high priest: and he sat
with the servants at the
fire and warmed himself.
And the chief priests and
all the council sought for
evidence against Jesus,
that they might put him
to death, and they found
none. For many bore
false witness against him,
and their evidence did

non erant. Et quidam surgentes, falsum testimonium ferebant adversus eum, dicentes: Quoniam nos audivimus eum dicentem: Ego dissolvam templum hoc manufactum, et per triduum aliud non manufactum ædificabo. Et non erat conveniens testimonium illorum. Et exurgens summus sacerdos in medium, interrogavit Jesum, dicens: Non respondes quidquam ad ea, quæ tibi obijciuntur ab his? Ille autem tacebat, et nihil respondit. Rursum summus sacerdos interrogabat eum, et dixit ei: Tu es Christus Filius Dei benedicti? Jesus autem dixit illi: Ego sum. Et videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem cum nubibus cœli. Summus autem sacerdos scindens vestimenta sua, ait: Quid adhuc desideramus testes? Audistis

not agree. And some rising up, bore false witness against him, saying: We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands. And their testimony did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace and answered nothing. Again the high priest asked him and said unto him: Art thou the Christ, the Son of the blessed God? And Jesus said to him, I am. And you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest rending his garments, saith: What need we any farther witness-

blasphemiam : quid vobis videtur ? Qui omnes condemnauerunt eum esse reum mortis. Et cœperunt quidam conspuere eum, et velare faciem ejus, et colaphis eum cædere, et dicere ei : Prophetiza. Et ministri alapis eum cædebant. Et cum esset Petrus in atrio deorsum, venit una ex ancillis summi sacerdotis : et cum vidisset Petrum calefacientem se, aspiciens illum, ait : Et tu cum Jesu Nazareno eras. At ille negavit, dicens : Neque scio, neque novi quid dicas. Et exiit foras ante atrium, et gallus cantavit. Rursus autem cum vidisset illum ancilla, cœpit dicere circumstantibus : Quia hic ex illis est. At ille iterum negavit. Et post pusillum rursus qui astabant, dicebant Petro : Vere ex illis es ; nam et Galilæus es. Ille autem cœpit anathematizare et es ? You have heard the blasphemy. What think you ? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say to him, Prophecy : and the servants struck him with the palms of their hands. Now when Peter was in the court below, there cometh one of the maid servants of the high priest. And when she had seen Peter warming himself, looking on him she saith : Thou also wast with Jesus of Nazareth. But he denied, saying : I neither know nor understand what thou sayest. And he went forth before the court, and the cock crew. And again a maid servant seeing him, began to say to the bystanders : This is one of them. But he denied again. And after a while they that stood by, said

jurare : Quia nescio hominem istum, quem dicitis. Et statim gallus iterum cantavit. Et recordatus est Petrus verbi quod dixerat ei Jesus : Priusquam gallus cantet bis, ter me negabis. Et cœpit flere.

again to Peter : Surely thou art one of them, for thou art also a Galilean. But he began to curse and to swear, saying : I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said to him : Before the cock crow twice, thou shalt deny me thrice. And he began to weep.

Et confestim mane consilium facientes summi sacerdotes, cum senioribus, et Scribis, et universo concilio, vincientes Jesum, duxerunt, et tradiderunt Pilato. Et interrogavit eum Pilatus : Tu es Rex Judæorum ? At ille respondens, ait illi : Tu dicis. Et accusabant eum summi sacerdotes in multis. Pilatus autem rursus interrogavit eum, dicens. Non respondes quidquam ? vide in quantis te accusant. Jesus au-

And straightway in the morning the chief priests holding a consultation with the ancients and the Scribes and the whole council, bound Jesus and led him away, and delivered him to Pilate. And Pilate asked him : Art thou the King of the Jews ? But he answering, saith to him : Thou sayest it. And the chief priests accused him in many things. And Pilate again asked him, saying : Answerest thou nothing ? behold in **how**

tem amplius nihil re- many things they accuse
spondit, ita ut miraretur thee. But Jesus still
Pilatus. Per diem au- answered nothing, so
tem festum solebat di- that Pilate wondered.
mittere illis unum ex Now on the festival day,
vinctis, quemcumque pe- he was wont to release
tiissent. Erat autem qui unto them one of the
dicebatur Barabbas, qui prisoners, whomsoever
cum seditiosis erat vinc- they demanded. And
tus, qui in seditione fe- there was one called
cerat homicidium. Et Barabbas, who was put
cum ascendisset turba, in prison with seditious
cœpit rogare, sicut sem- men, who in the sedition
per faciebat illis. Pila- had committed murder.
tus autem respondit eis, And when the multitude
et dixit: Vultis dimit- was come up, they began
tam vobis regem Judæ- to desire that he would
orum? Sciebat enim do as he had always
quod per invidiam tradi- done to them. And
dissent eum summi sa- Pilate answered them,
cerdotes. Pontifices au- and said: Will you that
tem concitaverunt tur- I release to you the
bam, ut magis Barabbam King of the Jews? For
dimitteret eis. Pilatus he knew that the chief
autem iterum respon- priests had delivered
dens, ait illis: Quid ergo him up out of envy.
vultis faciam regi Judæ- But the chief priests
orum? At illi iterum moved the people, that
clamaverunt: Crucifige he should rather release
eum. Pilatus vero dice- Barabbas to them. And
bat illis: Quid enim mali Pilate again answering,
fecit? At illi magis cla- saith to them: What
mabant: Crucifige eum. will you then that I do

Pilatus autem volens populo satisfacere, dimisit illis Barabbam, et tradidit Jesum flagellis cæsum, ut crucifigeretur. Milites autem duxerunt eum in atrium prætorii, et convocant totam cohortem, et induunt eum purpura, et imponunt ei plectentes spineam coronam. Et cœperunt salutare eum : Ave Rex Judæorum. Et percutiebant caput ejus arundine, et conspuebant eum, et ponentes genua, adorabant eum.

Et postquam illuserunt ei, exuerunt illum purpura, et induerunt eum vestimentis suis :

to the King of the Jews? But they again cried out : Crucify him. And Pilate saith to them : Why, what evil hath he done? But they cried out the more : Crucify him. So Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him into the court of the palace, and they call together the whole band : and they clothe him with purple, and plaiting a crown of thorns, they put it upon him. And they began to salute him, Hail, King of the Jews ! And they struck his head with a reed : and they did spit on him, and bowing their knees, they worshipped him.

And after they had mocked him, they took off the purple from him, and put his own gar-

et educunt illum, ut crucifigerent eum. Et angariaverunt præterentem quempiam, Simonem Cyrenæum, venientem de villa, patrem Alexandri et Rufi, ut tolleretur cruce ejus. Et perducunt illum in Golgotha locum, quod est interpretatum Calvariæ locus. Et dabant ei bibere myrrhatum vinum : et non accepit. Et crucifigentes eum, diviserunt vestimenta ejus, mittentes sortem super eis, quis quid tolleretur. Erat autem hora tertia : et crucifixerunt eum. Et erat titulus causæ ejus inscriptus : Rex Judæorum. Et cum eo crucifigunt duos latrones ; unum a dextris, et alium a sinistris ejus. Et impleta est Scripturæ, quæ dicit : Et cum iniquis reputatus est. Et prætereuntes blasphemabant eum, moventes capita sua, et dicentes : Vah, qui destruis tem-

ments on him, and they led him out to crucify him. And they forced one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they bring him into the place called Golgotha, which being interpreted, is the place of Calvary. And they gave him to drink wine mingled with myrrh ; but he took it not. And crucifying him, they divided his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the inscription of his cause was written over : The King of the Jews. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled which saith : And with the wicked he was

plum Dei, et in tribus diebus reædificas : sal-
vum fac temetipsum, descendens de cruce. Similiter et summi sacerdotes illudentes, ad alterutrum cum Scribis dicebant : alios salvos fecit, seipsum non potest salvum facere. Christus rex Israel descendat nunc de cruce, ut videamus, et credamus. Et qui cum eo crucifixi erant, convitiabantur ei. Et facta hora sexta, tenebræ factæ sunt per totam terram, usque in horam nonam. Et hora nona, exclamavit Jesus voce magna, dicens ; Eloi, Eloi, lamma sabachthani ? Quod est interpretatum : Deus meus, Deus meus, ut quid dereliquisti me ? Et quidam de circumstantibus audientes, dicebant : Ecce Eliam vocat. Currens autem unus, et implens spongiam aceto circumponensque calamo, potum dabat ei, di-

reputed. And they that passed by blasphemed him, wagging their heads, and saying : Vah ! thou that destroyest the temple of God, and in three days buildest it up again : save thyself, coming down from the cross. In like manner also the chief priests, with the Scribes, mocking, said to one another : He saved others, himself he cannot save. Let Christ, the King of Israel, come down now from the cross that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying : Eloi, Eloi, lamma sabachthani ! Which is, being interpreted : My God, my God ! why hast thou forsaken me ? And some

cens : Sinite, videamus of the bystanders hearing, said : Behold he si veniat Elias ad deponendum eum. Jesus autem emissâ voce magna running and filling a sponge with vinegar, and expiravit. putting it upon a reed, gave him to drink, saying : Stay, let us see if Elias will come to take him down. And Jesus having cried out with a loud voice, gave up the ghost.

Here all kneel, to meditate on the redemption of mankind ; and after a little pause, they rise, and the Deacon goes on :

ET velum templi AND the veil of the scissum est in temple was rent in duo, a summo usque two from the top to the deorsum. Videns autem bottom. And the centurio, qui ex adverso turion who stood over stabat, quia sic clamans against him seeing that expirasset, ait : Vere hic crying out in this manner he had given up the homo Filius Dei erat. ghost, said : Indeed this Erant autem et mulieres man was the Son of de longe aspicientes, inter quas erat Maria Magdalene, et Maria Jacobi also women looking on minoris et Joseph mater, afar off ; among whom et Salome : et cum esset was Mary Magdalene, in Galilæa, sequebantur and Mary the mother eum, et ministrabant ei ; of James the less, and

et aliæ multæ, quæ simul cum eo ascenderant Jerosolymam, of Joseph, and Salome : who also, when he was in Galilee, followed him and ministered to him ; and many other women that came up with him to Jerusalem.

Here is said Munda, etc., as at p. 19.

ET cum jam sero esset factum (quia erat Parasceve quod est ante Sabbatum) venit Joseph ab Arimathæa nobilis decurio, qui et ipse erat expectans regnum Dei, et audacter introivit ad Pilatum, et petiit corpus Jesu. Pilatus autem mirabatur si jam obiisset. Et accersito centurione, interrogavit eum si jam mortuus esset. Et cum cognovisset a centurione, donavit corpus Joseph. Joseph autem mercatus sindonem, et deponens eum involvit sindone, et posuit eum in monumento, quod erat excisum de petra, et advol-

AND when the evening was now come, because it was the Parasceve, that is the day before the Sabbath, Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen and taking him down, wrapped him

vit lapidem ad ostium up in the fine linen, and
monumenti. laid him in a sepulchre
which was hewed out of
a rock, and he rolled a
stone to the door of the
sepulchre.

THE OFFERTORY.

CUSTODI me, Do- K EEP me, O Lord !
mine, de manu K from the hand of
peccatoris, et ab homi- the wicked, and from
nibus iniquis eripe me. unjust men deliver me.

Suscipe, etc., as at p. 26, down to Then the Priest says Amen, p. 28.

THE SECRET.

SACRIFICIA nos, L ET these sacrifices,
quæsumus, Domi- L O Lord ! we be-
ne, propensius ista re- seech thee, which are
staurent, quæ medici- accompanied with heal-
nalibus sunt instituta ing fasts, mercifully re-
jejuniis. Per Dominum form us ; through our
nostrum, etc. Lord, etc.

The other Secret, Protege, or Oblatis, as at p. 132; The Preface, p. 94; and the Canon, down to end of prayer, Corpus tuum—May thy, etc., p. 42.

THE COMMUNION.

A DVERSUM me ex- T HEY that sat in
ercebantur, qui T the gate spoke
sedebant in porta; et in against me : and they
me psallebant, qui bibe- that drank wine made
bant vinum : ego vero me their songs ; but, as
orationem meam ad te for me, my prayer is to

Domine : tempus bene- thee, O Lord ! for the
 placiti, Deus, in multitu- time of thy good plea-
 dine misericordiæ tuæ. sure, O God ! in the
 multitude of thy mercy.

THE POST-COMMUNION.

Oremus.

Let us pray.

SANCTIFICATI- **M**AY these thy holy
 ONIBUS tuis, om- sacrifices, Al-
 nipotens Deus, et vitia mighty God ! both cure
 nostra curentur, et re- our vices, and become
 media nobis sempiterna an eternal remedy to us ;
 proveniant. Per Domi- through our Lord, etc.
 num nostrum, etc.

The other Post-communion : Quæsumus, or Hæc nos, as at p. 133.

The Prayer over the People.

Oremus.

Let us pray.

Humiliate capita vestra Bow down your heads
 Deo. to God.

TUA nos misericor- **M**AY thy mercy, O
 dia, Deus, et ab God ! purify us
 omni subreptione vetus- from the corruption of
 tatis expurget, et capaces the old man and enable
 sanctæ novitatis efficiat. us to put on the new ;
 Per Dominum nostrum, through our Lord, etc.
 etc.

The rest of the Mass from Dominus vobiscum, as on p. 17.

WEDNESDAY IN HOLY WEEK.

The Mass.

The Priest begins the Mass at the foot of the Altar, as at page 13, down to Peccata mea—My sins, p. 17.

THE INTROIT.

<p>IN nomine Jesu omne genu flectatur, cœ- lestium, terrestrium, et infernorum: quia Domi- nus factus est obediens usque ad mortem, mor- tem autem crucis: ideo Dominus Jesus Christus in gloria est Dei Patris. <i>Psal.</i> Domine, exaudi orationem meam, et cla- mor meus ad te veniat. In nomine, etc,</p>	<p>IN the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: be- cause the Lord became obedient unto death, even the death of the cross: Wherefore the Lord Jesus Christ is in the glory of God, the Fa- ther. <i>The Psalm.</i> Hear, O Lord! my prayer, and let my cry come to thee. In the name, etc.</p>
--	---

Kyrie eleison and Dominus vobiscum, as at p. 17.

THE FIRST COLLECT.

Oremus.	Let us pray.
Flectamus genua.	Let us bend our knees.
<i>R.</i> Levate.	<i>R.</i> Rise up.

<p>PRÆSTA, quæsu- mus, omnipotens</p>	<p>GRANT, we beseech thee, O Almighty</p>
--	--

<p>Deus : ut, qui nostris excessibus incessanter affligimur, per unigeniti Filii tui passionem libe- remur. Qui tecum vivit, etc.</p>	<p>God ! that we, who are continually punished for our excesses, may be de- livered by the passion of thy only begotten Son; who with thee and the Holy Ghost, etc.</p>
---	---

THE FIRST EPISTLE.

<p>Lectio Isaiaë Prophetæ, cap. lxii. 11 ; lxiii. 1-7.</p>	<p>The Lesson from the Prophet Isaiahs, chap. lxii. 11 ; lxiii. 1-7.</p>
--	--

<p>HÆC dicit Domi- nus Deus : Di- cite filiæ Sion : Ecce Salvator tuus venit ; ecce merces ejus cum eo. Quis est iste, qui venit de Edom, tinctis vestibus de Bosra ? Iste formosus in stola sua, gradiens in multitudine fortitudinis suæ. Ego, qui loquor justitiam, et propugnator sum ad sal- vandum. Quare ergo rubrum est indumentum tuum, et vestimenta tua sicut calcantium in tor- culari ? torcular calcavi solus, et de gentibus non est vir mecum ; calcavi</p>	<p>THUS saith the Lord God : Tell the daughter of Sion ; behold thy Saviour come- eth ; behold his reward is with him. Who is this that cometh from Edom, with dyed gar- ments from Bosra, this beautiful one in his robe, walking in the greatness of his strength ? I, that speak justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the wine-press ? I have trod- den the wine-press alone, and of the Gentiles there</p>
--	--

eos in furore meo ; et is not a man with me : I
 conculcavi eos in ira have trampled on them
 mea : et aspersus est in my indignation, and
 sanguis eorum super have trodden them down
 vestimenta mea, et om- in my wrath, and their
 nia indumenta mea in- blood is sprinkled upon
 quinavi. Dies enim ul- my garments, and I have
 tionis in corde meo, an- stained all my apparel.
 nus redemptionis meæ For the day of ven-
 venit. Circumspexi, et geance is in my heart,
 non erat auxiliator ; the year of my redemp-
 quæsi, et non fuit qui tion is come. I looked
 adjuvaret : et salvavit about, and there was
 mihi brachium meum, none to help : I sought,
 et indignatio mea ipsa and there was none to
 auxiliata est mihi. Et give aid : and my own
 conculcavi populos in arm hath saved for me,
 furore meo, et inebriavi and my indignation it-
 eos in indignatione mea, self hath helped me.
 et detraxi in terram vir- And I have trodden
 tutem eorum. Misera- down the people in my
 tionum Domini recor- wrath, and have made
 dabor, laudem Domini them drunk in my in-
 super omnibus, quæ- dignation, and have
 reddidit nobis Dominus brought down their
 Deus noster. strength to the earth.
 I will remember the
 tender mercies of the
 Lord, the praise of the
 Lord for all things, that
 the Lord our God hath
 bestowed on us.

THE GRADUAL.

NE avertas faciem tuam a puero tuo, **T**URN not away thy face from thy servant, for I am in trouble; hear me speedily.

V. Salvum me fac, *V.* Save me, O God! Deus, quoniam intraverunt aquæ usque ad animam meam: infixus sum in limo profundi, et non est substantia. for waters are come in even unto my soul: I stick fast in the mire of the deep, and there is no sure standing.

V. Dominus vobiscum. *V.* The Lord be with you.

R. Et cum spiritu tuo. *R.* And with thy spirit.

THE SECOND COLLECT.

Oremus.

Let us pray.

DEUS, qui pro nobis **O**GOD! who wouldst
 Filium tuum crucis patibulum subire v - have thy Son suf-
 luisti, ut inimici a nobis fer death for us on the
 expelleres potestatem the power of the enemy;
 concede nobis famulis grant to us, thy servants,
 tuis, ut resurrectionis that we may obtain the
 gratiam consequamur. grace of his resurrec-
 Per eundem Dominum tion; through the same
 nostrum, etc. Lord, etc.

The Prayer for the Church, or for the Pope, as at p. 127.

THE SECOND EPISTLE.

Lectio Isaïæ Prophetæ, The Lesson from the Pro-
 cap. liii. phet Isaïas, chap. liii.

IN diebus illis: Dixit **I**N those days Isaïas
 Isaïas: Domine, quis said: Lord! who

credidit auditui nostro ? hath believed our report ?
et brachium Domini cui And to whom is the arm
revelatum est ? Et as- of the Lord revealed ?
cendet sicut virgultum And he shall grow up
coram eo, et sicut radix as a tender plant before
de terra sitiendi ; non est him, and as a root out of
species ei, neque decor : a thirsty ground : there
et vidimus eum, et non is no beauty in him,
erat aspectus, et deside- nor comeliness : and we
ravimus eum ; despec- have seen him, and
tum, et novissimum vi- there was no sightliness,
rorum, virum dolorum, that we should be desir-
et scientem infirmita- ous of him. Despised,
tem : et quasi abscon- and the most abject of
ditus vultus ejus et de- men, a man of sorrows,
spectus, unde nec re- and acquainted with
putavimus eum. Vere infirmity ; and his look
languores nostros ipse was as it were hidden
tulit, et dolores nostros and despised, whereupon
ipse portavit : et nos pu- we esteemed him not.
tavimus eum quasi lepro- Surely he hath borne our
sum, et percussum a Deo, infirmities, and carried our
et humiliatum. Ipse au- sorrows : and we have
tem vulneratus est propter thought him as it were a
iniquitates nostras, attritus leper, and as one struck
est propter scelera nostra. by God and afflicted. But
disciplina pacis nostræ he was wounded for our
super eum, et livore ejus iniquities, he was bruised
sanati sumus. Omnes nos for our sins : the chastise-
quasi oves erravimus, un- ment of our peace was
usquisque in viam suam upon him, and by his
declinavit : et posuit Do- bruises we are healed. All
minus in eo iniquitatem we like sheep have gone

omnium nostrum. Oblatus est, quia ipse voluit, et non aperuit os suum: sicut ovis ad occisionem ducetur, et quasi agnus coram tondente se obmutescet, et non aperiet os suum. De angustia et de iudicio sublatus est: generationem ejus quis enarrabit? quia abscissus est de terra viventium: propter scelus populi mei percussi eum. Et dabit impios pro sepultura, et divitem pro morte sua: eo quod iniquitatem non fecerit, neque dolus fuerit in ore ejus. Et Dominus voluit conterere eum in infirmitate: si posuerit pro peccato animam suam, videbit semen longævum, et voluntas Domini in manu ejus dirigetur. Pro eo quod laboravit anima ejus, videbit, et saturabitur: in scientia sua justificabit ipse justus servus meus multos, et iniquitates eorum ipse portabit. Ideo dispertiam ei

astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress and from judgment: who shall declare his generation? Because he is cut off out of the land of the living, for the wickedness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death; because he hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be

plurimos, et fortium dividet spolia, pro eo quod tradidit in mortem animam suam, et cum sceleratis reputatus est : et ipse peccata multorum tulit, et pro transgressoribus rogavit.

prosperous in his hand. Because his soul had labored, he shall see, and be filled : by his knowledge shall this, my just servant, justify many : and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong ; because he hath delivered his soul unto death, and was reputed with the wicked ; and he hath borne the sins of many, and hath prayed for the transgressors.

THE TRACT.

DOMINE, exaudi orationem meam, **H**EAR, O Lord ! my prayer, and et clamor meus ad te let my cry come to thee. veniat.

V. Ne avertas faciem tuam a me : in quacunque die tribulor, inclina ad me aurem tuam. *V.* Turn not away thy face from me in the day when I am in trouble : incline thy ear to me.

V. In quacunque die invocavero te, velociter exaudi me. *V.* In what day soever I shall call upon thee, hear me speedily.

V. Quia defecerunt sicut fumus dies mei: et ossa mea sicut in frixorio confrixa sunt. *V.* For my days are vanished like smoke; and my bones are as if they were fried in a frying pan.

V. Percussus sum sicut fœnum, et aruit cor meum: quia oblitus sum manducare panem meum. *V.* I am smitten as grass, and my heart is withered, because I forgot to eat my bread.

V. Tu exurgens, Domine, misereberis Sion: quia venit tempus miserendi ejus. *V.* Thou shalt arise, O Lord! and have mercy on Sion: for it is time to have mercy on it, for the time is come.

Passio Domini nostri Jesu Christi secundum Lucam, cap. xxii. et xxiii. The Passion of our Lord Jesus Christ according to St. Luke chap. xxii. and xxiii.

IN illo tempore: Appropinquabat dies festus Azymorum, qui dicitur pascha; et quærebant principes sacerdotum et scribæ, quomodo Jesum interficerent: timebant vero plebem. Intravit autem satanas in Judam, qui cognominabatur Iscariotes, unum de duodecim. Et abiit, et locutus est **A**T that time the feast of unleavened bread, which is called the pasch, was at hand. And the chief priests and the scribes sought, how they might put Jesus to death: but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve. And he

cum principibus sacerdotum, et magistratibus, quemadmodum illum traderet eis. Et gavisi sunt, et pacti sunt pecuniam illi dare. Et spondit. Et quærebat opportunitatem ut traderet illum sine turbis. Venit autem dies Azymorum, in qua necesse erat occidi pascha. Et misit Petrum et Joannem, dicens: Euntes parate nobis pascha, ut manducemus. At illi dixerunt: Ubi vis paramus? Et dixit ad eos: Ecce introeuntibus vobis in civitatem, occurret vobis homo quidam amphoram aquæ portans: sequimini eum in domum, in quam intrat, et dicetis patrifamilias domus: Dicit tibi Magister: Ubi est diversorium, ubi pascha cum discipulis meis manducem? Et ipse ostendet vobis cœnaculum magnum stratum, et ibi parate. Euntes autem in-

went and discoursed with the chief priests, how he might betray him to them. And they were glad, and covenanted to give him money. And he promised. And he sought for an opportunity to betray him in the absence of the multitude. And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And he sent Peter and John, saying: **G**o and prepare us the pasch that we may eat. But they said: Where wilt thou that we prepare? And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house which he entereth into, and you shall say to the master of the house: The Master saith to thee: Where is the guest-chamber, where I

venerunt sicut dixit illis, et paraverunt pascha. may eat the pasch with my disciples? And he will show you a large dining-room, furnished; and there prepare. And they going, found as he had said to them: and they made ready the pasch.

Et cum facta esset hora, discubuit, et duodecim Apostoli cum eo. Et ait illis: Desiderio desideravi hoc pascha manducare vobiscum, antequam patiar. Dico enim vobis, quia ex hoc non manducabo illud, donec impleatur in regno Dei. Et accepto calice, gratias egit, et dixit: Accipite, et dividite inter vos. Dico enim vobis, quod non bibam de generatione vitis, donec regnum Dei veniat. Et accepto pane, gratias egit, et fregit, et dedit eis, dicens: Hoc est corpus meum, quod pro vobis datur: hoc facite in meam commemorationem. Similiter And when the hour was come, he sat down, and the twelve apostles with him. And he said to them: With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, he gave thanks and said: Take, and divide it among you. For I say to you, that I will not drink of the fruit of the vine till the kingdom of God come. And taking bread, he gave thanks, and brake, and gave to them, saying: This is my body which is given

et calicem, postquam for you : Do this for a
 cœnavit, dicens : Hic commemoration of me.
 est calix novum testa- In like manner the chal-
 mentum in sanguine ice also, after he had
 meo, qui pro vobis fun- supped, saying : This is
 detur. Verumtamen the chalice, the new tes-
 ecce manus tradentis tament in my blood,
 me, mecum est in mensa. which shall be shed for
 Et quidem Filius ho- you. But yet behold,
 minis, secundum quod the hand of him that
 definitum est, vadit : betrayeth me is with me
 verumtamen vœ homini on the table. And the
 illi, per quem tradetur. Son of Man indeed
 Et ipsi cœperunt quæ- goeth, according to that
 rare inter se, quis esset which is determined :
 ex eis, qui hoc facturus but woe to that man by
 esset. Facta est autem whom he shall be be-
 et contentio inter eos, trayed. And they began
 quis eorum videretur to enquire among them-
 esse major. Dixit au- selves, which of them it
 tem eis : Reges gentium was that should do this
 dominantur eorum ; et thing. And there was
 qui potestatem habent also a strife amongst
 super eos, benefici vo- them, which of them
 cantur. Vos autem non seemed to be greater.
 sic : sed qui major est And he said to them :
 in vobis, fiat sicut mi- The kings of the Gen-
 nor ; et qui præcessor tiles lord it over them ;
 est, sicut ministrator. and they that have
 Nam quis major est, qui power over them are
 recumbit, an qui minis- called beneficent. But
 trat ? Nonne qui re- you not so : but he that
 cumbit ? Ego autem in is the greatest among

medio vestrum sum, sicut you, let him be as the
 qui ministrat : vos autem least : and he that is the
 estis, qui permansiſtis leader, as he that serveth.
 mecum in tentationibus For which is greater, he
 meis. Et ego dispono that sitteth at table, or
 vobis sicut disposuit he that serveth ? Is not
 mihi Pater meus reg- he that sitteth at table ?
 num, ut edatis et bibatis but I am in the midst
 super mensam meam in of you as he that serv-
 regno meo, et sedeatis eth : and you are they
 super thronos, judicantes who have continued with
 duodecim tribus Israel. me in my temptations.
 Ait autem Dominus : And I appoint to you,
 Simon, Simon, ecce sa- as my Father hath ap-
 tanas expetivit vos ut pointed to me, a king-
 cribraret sicut triticum ; dom. That you may
 ego autem rogavi pro te, eat and drink at my
 ut non deficiat fides tua ; table in my kingdom :
 et tu aliquando conver- and may sit upon thrones,
 sus, confirma fratres judging the twelve tribes
 tuos. Qui dixit ei : Do- of Israel. And the Lord
 mine, tecum paratus said : Simon, Simon, be-
 sum et in carcerem, et hold Satan hath desired
 in mortem ire. At ille to have you, that he may
 dixit : Dico tibi, Petre, sift you as wheat, but I
 non cantabit hodie gal- have prayed for thee,
 lus, donec ter abneges that thy faith fail not ;
 nosse me. Et dixit eis : and thou being once
 Quando misi vos sine converted, confirm thy
 sacculo, et pera, et cal- brethren. And he said
 ceamentis, numquid ali- to him : Lord ! I am
 quid defuit vobis ? At illi ready to go with thee,
 dixerunt : Nihil. Dixit both into prison and to

ergo eis : Sed nunc qui death. And he said : I
 habet sacculum, tollat say to thee, Peter, the
 similiter et peram : et qui cock shall not crow this
 non habet, vendat tui- day, till thou, thrice,
 cam suam, et emat gla- deny that thou knowest
 dium. Dico enim vobis, me. And he said to
 quoniam adhuc hoc quod them : When I sent you
 scriptum est, oportet without purse, and scrip,
 impleri in me : Et cum and shoes, did you want
 iniquis deputatus est. anything ? But they
 Etenim ea, quæ sunt de said : Nothing. Then
 me, finem habent. . At said he to them : But
 illi dixerunt : Domine, now, he that hath a
 ecce duo gladii hic. At purse, let him take it,
 ille dixit eis : Satis est. and likewise a scrip :
 and he that hath no
 sword, let him sell his
 coat and buy one. For
 I say to you that this
 that is written must yet
 be fulfilled in me : And
 with the wicked he was
 reputed. For the things
 concerning me have an
 end. But they said :
 Lord ! behold here are
 two swords. And he
 said to them : It is
 enough.

Et egressus ibat, se- And going out, he
cundum consuetudinem, went according to his
in montem Olivarum. custom to the mount of
Secuti sunt autem illum Olives. And his disci-

et discipuli. Et cum ples also followed him. pervenisset ad locum, And when he was come dixit illis : Orate ne in- to the place he said to tretis in tentationem. them : Pray, lest ye en- Et ipse avulsus est ab ter into temptation. And eis, quantum jactus est he was withdrawn away lapidis ; et positus geni- from them a stone's cast : bus orabat, dicens : Pa- and kneeling down, he ter, si vis, transfer cali- prayed, saying : Father ! cem istum a me : verum- if thou wilt, remove this tamen non mea voluntas, chalice from me : never- sed tua fiat. Apparuit theless, not my will but autem illi Angelus de thine be done. And cœlo, confortans eum. there appeared to him Et factus in agonia, pro- an angel from heaven, lixius orabat. Et factus strengthening him. And est sudorejus, sicut guttæ being in an agony, he sanguinis decurrentis in prayed the longer. And terram. Et cum surrex- his sweat became as isset ab oratione, et ve- drops of blood trickling nisset ad discipulos suos, down upon the ground. invenit eos dormientes And when he rose up præ tristitia. Et ait illis : from prayer, and was Quid dormitis ? Surgite, come to his disciples, he orate ne intretis in ten- found them sleeping for tationem. Adhuc eo lo- sorrow. And he said to quente, ecce turba ; et them : Why sleep you ? qui vocabatur Judas, Arise, pray, lest you en- unus de duodecim, an- ter into temptation. As tecedebat eos : et appro- he was yet speaking, be- pinquavit Jesu et oscu- hold a multitude ; and laretur eum. Jesus au- he that was called Judas, tem dixit illi : Juda, one of the twelve, went

osculo Filium hominis before them, and drew tradis? Videntes autem near to Jesus, to kiss hi, qui circa ipsum erant, him. And Jesus said to quod futurum erat, dix- him: Judas! dost thou erunt ei: Domine, si betray the Son of Man percutimus in gladio? with a kiss? And they Et percussit unus ex illis that were about him, servum principis sacer- seeing what would fol- dotum, et amputavit au- low, said to him: Lord! riculam ejus dexteram. shall we strike with the Respondens autem Je- sword? And one of sus, ait: Sinite usque them struck the servant huc. Et cum tetigisset of the high priest, and auriculam ejus, sanavit cut off his right ear. But eum. Dixit autem Je- Jesus answering, said: sus ad eos qui venerant Suffer ye thus far. And ad se, principes sacer- when he had touched his dotum, et magistratus ear, he healed him. And templi, et seniores: Qua- Jesus said to the chief si ad latronem existis priests, and magistrates cum gladiis et fustibus? of the temple, and the Cum quotidie vobiscum ancients that were come fuerim in templo, non to him: Are you come extendistis manus in me: out as it were against a sed hæc est hora vestra, thief, with swords and et potestas tenebrarum. clubs? When I was daily Comprehendentes autem with you in the temple, eum, duxerunt ad do- you did not stretch forth mum principis sacerdo- your hands against me: tum: Petrus vero seque- but this is your hour, batur a longe. Accenso and the power of dark- autem igne in medio ness. Then they laid atrii, et circumsedenti- hold on him, and led

bus illis, erat Petrus in medio eorum. Quem cum vidisset ancilla quædam sedentem ad lumen, et eum fuisset intuita, dixit : Et hic cum illo erat. At ille negavit eum, dicens : Mulier, non novi illum. Et post pusillum alius videns eum, dixit : Et tu de illis es. Petrus vero ait : O homo, non sum. Et intervallo facto quasi horæ unius, alius quidam affirmabat, dicens : Vere et hic cum illo erat : nam et Galilæus est. Et ait Petrus : Homo, nescio quid dicis. Et continuo adhuc illo loquente cantavit gal-
 lus. Et conversus Dominus respexit Petrum. Et recordatus est Petrus verbi Domini, sicut dixerat : Quia priusquam gal-
 lus cantet, ter me negabis. Et egressus

him to the high priest's house : but Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. And when a certain servant-maid had seen him sitting at the light, and had looked upon him, she said : This man was also with him. But he denied him, saying : Woman ! I know him not. And after a little while, another seeing him, said : Thou also art one of them. But Peter said : O man ! I am not. And about the space of one hour after, another man affirmed, saying : Of a truth this man was also with him : for he is also a Galilean. And Peter said : Man ! I know not what thou sayest. And immediately while he was yet speaking the cock crew. And the Lord turning

foras Petrus flevit looked on Peter. And
 amare. Peter remembered the
 word of the Lord, how
 he had said : Before the
 cock crow, thou shalt
 deny me thrice. And
 Peter went out and wept
 bitterly.

Et viri qui tenebant And the men that held
 illum, illudebant ei, cæ- him, mocked him and
 dentes. Et velaverunt struck him. And they
 eum, et percutiebant blindfolded him, and
 faciem ejus : et interro- smote him on the face.
 gabant eum, dicentes : And they asked him,
 Prophetiza, quis est saying : Prophecy, who
 qui te percussit ? Et is it that struck thee ?
 alia multa blasphe- And many other things,
 mantes dicebant in blaspheming, they said
 eum. Et ut factus against him. And as
 est dies, convenerunt soon as it was day, the
 seniores plebis, et ancients of the people
 principes sacerdotum, and the chief priests and
 et scribæ, et duxe- scribes came together,
 runt illum in con- and they brought him
 cilium suum, dicentes : into their council, say-
 Si tu es Christus, ing : If thou be the
 dic nobis. Et ait Christ, tell us. And he
 illis : Si vobis dixero, said to them : If I shall
 non credetis mihi : si tell you, you will not
 autem et interroga- believe me : and if I
 vero, non responde- shall also ask you, you
 bitis mihi, neque di- will not answer me, nor
 mittetis. Ex hoc au- let me go But here-

tem erit Filius hominis after the Son of Man
 sedens a dextris vir- shall be sitting on the
 tutis Dei. Dixérunt right hand of the power
 autem omnes : Tu ergo of God. Then said they
 es Filius Dei ? Qui all : Art thou then the
 ait : Vos dicitis, quia Son of God ? And he
 ego sum. At illi dixe- said : You say that I
 runt : Quid adhuc desi- am. Then they said :
 deramus testimonium ? What need we any fur-
 ipsi enim audivimus ther testimony ? For we
 de ore ejus. Et sur- ourselves have heard it
 gens omnis multitudo from his own mouth.
 eorum, duxerunt illum And the whole multi-
 ad Pilatum. Cœpe- tude of them rose up,
 runt autem illum ac- and led him away to
 cusare, dicentes : Hunc Pilate. And they began
 invenimus subverten- to accuse him, saying :
 tem gentem nostram, We have found this man
 et prohibentem tributa perverting our nation,
 dare Cæsari, et di- and forbidding to give
 centem se Christum tribute to Cæsar, and
 regem esse. Pilatus au- saying that he is Christ,
 tem interrogavit eum, the king. And Pilate
 dicens : Tu es Rex asked him, saying : Art
 Judæorum ? At ille thou the King of the
 respondens, ait : Tu Jews ? And he answered
 dicis. Ait autem Pi- and said : Thou sayest
 latus ad principes sa- it. Then Pilate said to
 cerdotum, et turbas : the chief priests and to
 Nihil invenio causæ the multitude : I find no
 in hoc homine. At cause in this man. But
 illi invalescebant, di- they were more earnest,
 rentes : Commovet po- saying : He stirreth up

Hosted by Google

et Pilatus in ipsa die; to Pilate. And Herod
nam antea inimici erant and Pilate were made
ad invicem. friends that same day ;

for before they were ene-
mies one to another.

Pilatus autem, convo- Then Pilate, calling to-
catis principibus sacer- gether the chief priests,
dotum, et magistratibus, and the magistrates, and
et plebe, dixit ad illos: the people, said to them:
Obtulistis mihi hunc ho- You have brought this
minem, quasi averten- man to me, as one that
tem populum, et ecce perverteth the people,
ego coram vobis inter- and behold I, having ex-
rogans, nullam causam amined him before you,
inveni in homine isto ex find no cause in this man
his, in quibus eum accu- touching those things,
satis. Sed neque Hero- wherein you accuse him.
des: nam remisi vos ad No, nor Herod neither:
illum, et ecce nihil dig- for I sent you to him, and
num morte actum est ei. behold nothing worthy
Emendatum ergo illum of death is done to him.
dimittam. Necesse au- I will chastise him there-
tem habebat dimittere fore, and release him.
eis per diem festum, Now of necessity he was
unum. Exclamavit au- to release to them one
tem simul universa tur- upon the feast day. But
ba, dicens: Tolle hunc, the whole multitude cried
et dimitte nobis Barab- out at once, saying: Away
bam. Qui erat propter with this man, and re-
seditionem quamdam lease unto us Barabbas;
factam in civitate et who for a certain sedi-
homicidium, missus in tion, made in the city,
carcerem. Iterum au- and for murder, had been

tem Pilatus locutus est cast into prison. And
ad eos, volens dimittere Pilate spoke to them
Jesum. At illi succla- again, desiring to release
mabant dicentes : Cru- Jesus. But they cried
cifige, crucifige eum. out, saying: Crucify him,
Ille autem tertio dixit crucify him. And he said
ad illos : Quid enim to them the third time :
mali fecit iste ? nullam Why, what evil hath this
causam mortis invenio man done ? I find no
in eo : corripiam ergo cause of death in him ; I
illum, et dimittam. At will chastise him there-
illi instabant vocibus fore, and let him go. But
magnis postulantes ut they were instant with
crucifigeretur ; et inva- loud voices requiring
lescebant voces eorum. that he might be cruci-
Et Pilatus adjudicavit fied ; and their voices
feri petitionem eorum. prevailed. And Pilate
Dimisit autem illis eum, gave sentence, that their
qui propter homicidium petition should be grant-
et seditionem missus fu- ed. And he released
erat in carcerem, quem unto them him, who, for
petebant ; Jesum vero murder and sedition, had
tradidit voluntati eorum. been cast into prison,
Et cum ducerent eum, whom they had desired ;
apprehenderunt Simo- but Jesus he delivered
nem quemdam Cyrenen- up to their will. And
sem, venientem de villa ; as they led him away,
et imposuerunt illi cru- they laid hold on one
cem portare post Jesum. Simon of Cyrene, that
was coming out of the
country : and they laid
the cross on him to carry
after Jesus.

Susquebatur autem illum multa turba populi, et mulierum quæ plangebant et lamentabantur eum. Conversus autem ad illas Jesus, dixit : Filiæ Jerusalem, nolite flere super me, sed super vos ipsas flete, et super filios vestros. Quoniam ecce venient dies, in quibus dicent : Beatæ steriles, et ventres qui non genuerunt, et ubera quæ non lactaverunt. Tunc incipient dicere montibus : Cadite super nos ; et collibus. Operite nos. Quia si in viridi ligno hæc faciunt, in arido quid fiet ? Ducebantur autem et alii duo nequam cum eo, ut interficerentur. Et postquam venerunt in locum, qui vocatur Calvariæ, ibi crucifixerunt eum ; et latrones, unum a dextris, et alterum a sinistris. Jesus autem dicebat : Pater, dimitte illis : non enim sciunt quid faciunt. Dividentes vero vesti-

And there followed him a great multitude of people, and of women ; who bewailed and lamented him. But Jesus turning to them, said : Daughters of Jerusalem ! weep not over me, but weep for yourselves, and for your children. For behold the days shall come, wherein they will say : Blessed are the barren, and the wombs that have not borne, and the breasts that have not given suck. Then shall they begin to say to the mountains : Fall upon us ; and to the hills : Cover us. For if in the green wood they do these things, what shall be done in the dry ? And there were also two other malefactors led with him, to be put to death. And when they were come to the place, which is called Calvary, they crucified him there ; and the robbers, one on the right hand, and the other on the left. And

menta ejus, miserunt Jesus said: Father! for-
 sortes. Et stabat po- give them, for they know
 pulus spectans, et deri- not what they do. But
 debant eum principes they divided his gar-
 cum eis, dicentes: Alios ments, and cast lots.
 salvos fecit: se salvum And the people stood
 faciat, si hic est Christus beholding, and the ru-
 Dei electus. Illudebant lers with them derided
 autem ei et milites acce- him, saying: He saved
 dentes, et acetum offe- others, let him save him-
 rentes ei, et dicentes: self, if he be Christ, the
 Si tu es Rex Judæorum, chosen of God. And
 salvum te fac. Erat the soldiers also mocked
 autem et superscriptio him, coming to him, and
 scripta super eum litte- offering him vinegar, and
 ris Græcis, et Latinis, et saying: If thou be the
 Hebraicis: Hic est Rex King of the Jews, save
 Judæorum. Unus au- thyself. And there was
 tem de his, qui pende- also a superscription
 bant, latronibus, blas- written over him in
 phemabat eum, dicens: Greek, and Latin, and
 Si tu es Christus, salvum Hebrew letters: This is
 fac temetipsum, et nos. the King of the Jews.
 Respondens autem alter, And one of these robbers,
 increpabat eum, dicens: who were hanging, blas-
 Neque tu times Deum, phemed him, saying: If
 quod in eadem damna- thou be Christ, save thy-
 tione es. Et nos quidem self, and us. But the
 juste, nam digna factis other answering, re-
 recipimus; hic vero ni- buked him, saying:
 hil mali gessit. Et dice- Neither dost thou fear
 bat ad Jesum: Domine, God, seeing thou art
 memento mei, cum ve- under the same con-

neris in regnum tuum. Et dixit illi Jesus: Amen dico tibi, hodie mecum eris in paradiso. Erat autem fere hora sexta, et tenebræ factæ sunt in universam terram usque in horam nonam. Et obscuratus est sol, et velum templi scissum est medium. Et clamans voce magna Jesus ait: Pater, in manus tuas commendo spiritum meum. Et hæc dicens, expiravit.

demnation. And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil. And he said to Jesus: Lord! remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise. And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour. And the sun was darkened; and the veil of the temple was rent in the midst. And Jesus, crying with a loud voice, said: Father! into thy hands I commend my spirit. And saying this he gave up the ghost.

Here all kneel, and after a little pause, to meditate on the redemption of mankind, they rise, and the Deacon goes on:

VIDENS autem centurio quod factum fuerat, glorificavit Deum, dicens: Vere hic homo **N**OW the centurion seeing what was done, glorified God, saying: Indeed this was a

justus erat. Et omnis just man. And all the turba eorum, qui simul multitude of them that aderant ad spectaculum were come together to istud, et videbant quæ that sight, and saw the fiebant, percutientes pec- things that were done, tora sua revertebantur. returned, striking their Stabant autem omnes breasts. And all his noti ejus a longe, et mu- acquaintances and the lieres quæ secutæ eum women, that had fol- erant a Galilæa, hæc lowed him from Galilee, videntes. stood afar off beholding these things.

Here is said the prayer Munda cor meum, p. 19.

ET ecce vir nomine Joseph, qui erat decurio, vir bonus et justus : hic non consenserat consilio et actibus eorum, ab Arimathæa civitate Judææ, qui expectabat et ipse regnum Dei. Hic accessit ad Pilatum, et petiit corpus Jesu : et depositum involvit sindone, et posuit eum in monumento exciso, in quo nondum quisquam positus fuerat.

AND behold, a man by name Joseph, who was a counsellor, a good and a just man : the same had not consented to their counsel and doings. He was of Arimathea, a city of Judea, who also himself looked for the kingdom of God. This man went to Pilate, and begged the body of Jesus. And taking him down, he wrapped him in fine linen, and laid him in a sepulchre, that was hewn in stone, wherein never yet any man had been lain.

THE OFFERTORY.

DOMINE, exaudi **H**EAR, O Lord!
 orationem meam, my prayer, and
 et clamor meus ad te let my cry come to thee:
 perveniat: ne avertas turn not away thy face
 faciem tuam a me. from me.

Suscipe, as at p. 26, down to Then the Priest says Amen, p. 28.

THE SECRET.

SUSCIPE, quæsumus **A**CCEPT, O Lord!
 Domine, munus ob- we beseech thee,
 latum, et dignanter ope- this offering, and merci-
 rare, ut quod passionis fully grant that we may
 Filii tui Domini nostri receive with pious sen-
 mysterio gerimus, piis timents what we cele-
 affectibus consequamur. brate in the mystery of
 Per eundem Dominum the passion of thy Son
 nostrum, etc. our Lord; through the
 same Lord, etc.

*The Preface, p. 94, and the Canon, down to end of prayer Corpus
 tuum—Let thy, etc., p. 42. The other Secret, as at p. 132: Protege,
 or Oblatis.*

THE COMMUNION.

POTUM meum cum **I** MINGLED my
 fletu temperabam; drink with weep-
 quia elevans allisisti me: ings; for having lifted
 et ego sicut fœnum arui. me up, thou hast thrown
 Tu autem, Domine, in me down; and I withered
 æternum permanes: tu like grass; but thou, O
 exurgens misereberis Lord! endurest for ever;

Sion, quia venit tempus thou shalt arise, and have
 miserendi ejus. mercy on Sion, for it is
 time to have mercy on
 it, for the time is come.

THE POST-COMMUNION.

LARGIRE sensibus **G**RANT, O Almighty
 nostris, omnipotens Deus; ut per tem- God! that we may
 poralem Filii tui mortem, firmly believe, and hope,
 quam mysteria veneranda testantur, vitam te that thou hast given
 nobis dedisse perpetuam us eternal life, by the
 confidamus. Per eun- temporal death of thy
 dem, etc. Son, represented in
 these adorable myste-
 ries; through the same
 Lord, etc.

The other Post-communion: Quæsumus, or Hæc nos, as at p. 133.

The Prayer over the People.

Oremus.

Let us pray.

Humiliate capita vestra Bow down your heads
 Deo. to God.

RESPICE, quæsu- **L**OOK down, we be-
 mus Domine, super hanc familiam tuam, seech thee, O Lord!
 pro qua Dominus noster on this thy family, for
 Jesus Christus non du- which our Lord Jesus
 bitavit manibus tradi no- Christ was pleased to be
 centium, et crucis subire delivered into the hands
 tormentum. Qui tecum of the wicked, and to
 vivit et regnat, etc. suffer the torment of the
 cross; who liveth and
 reigneth, etc.

The rest of the Mass from Dominus vobiscum, as on p. 43.

THE TENEBRÆ.

IN the evening of Wednesday, Thursday, and Friday, the Church performs a solemn office commonly called the *Tenebræ*, which, in the following translation, is ranged under the titles of Maundy Thursday, Good Friday, and Holy Saturday, being the Matins and Lauds assigned to those days. The name of *Tenebræ* is given to it from the circumstance of extinguishing, during the course of it, all the candles which have been prepared in the sanctuary for the ceremony.

The rites of the Church upon these three days declare her concern and her trouble for the sufferings of her Redeemer and the sins of men. She lays aside every expression of joy and festivity. Her offices are not commenced with those impressive invocations by which she beseeches the Lord to open her lips to sing his praises, and to come to her assistance, to enable her to render him a homage worthy of his majesty. The sacred doxology, *Gloria Patri*, is omitted at the end of the Psalms. No hymns of divine praise are sung. No *Dominus vobiscum* is said, to ask the blessing of God upon the people. The Psalms and the Lessons that constitute her office breathe scarcely anything else but sighs and lamentations. Her canonical hours are terminated by the same prayer, imploring God to look with an eye of pity on those for whom his Son our Lord has vouchsafed to suffer death. At every other time, before she offers up a prayer, the people are invited to unite with her in spirit, and at the conclusion express their assent by the acclamation *amen*; but upon this occasion, to evince still more the greatness of her sorrow, the invitation and the acclamation are both omitted.

The six candles on the Altar, and the fifteen candles placed on the epistle side, all burning at the beginning of the office, signify the lights of faith preached by the Prophets and Jesus Christ; of which faith the fundamental article is the mystery of the Blessed Trinity, represented by the triangular candlestick. At the repetition of the fourteen Antiphons in the Matins and Lauds, fourteen of the candles in the triangular candlestick are extinguished, and at the last six verses of the *Benedictus* those on the Altar are put out, to teach us that the Jews were totally deprived of the light of faith when they put our Saviour to death. But the fifteenth candle, that represents the light of the world, Jesus Christ, is only hidden for a time under the Altar, and afterwards brought out again, still burning; to signify that, though Christ, according to his humanity, died, and was laid in the sepulchre, yet he was always alive according to his Divinity, by which he raised his body again to life

The darkness which pervades the sanctuary while the *Miserere* and Prayer are said naturally puts us in mind of the darkness that covered the whole earth at his death; and the noise made at the end of the prayer represents the confusion of nature for the loss of its Author, when the earth trembled, the rocks were rent, the graves opened, and the veil of the temple was torn from the top to the bottom.

TENEBRÆ ON WEDNESDAY,

BEING THE MORNING OFFICE OF

MAUNDY THURSDAY.

The Matins.

Aperi Domine, Pater noster, Ave Maria, and Credo are said in a low voice.

THE FIRST NOCTURN.

<i>Antiphona.</i>	Z	ELUS domus	<i>The Antiphon.</i>	T	HE zeal
tuæ comedit me, et op-			of thy house hath eaten		
probria exprobrantium			me up, and the re-		
tibi ceciderunt super			proaches of them that		
me.			reproached thee are fall-		
			en upon me.		

PSALM 68.

S	ALVUM me fac	S	AVE me, O God
Deus: * quoniam		for the waters are	
intraverunt aquæ usque		come even into my soul.	
ad animam meam.			

Infixus sum in limo	I am stuck fast in the
profundi: * et non est	mire of the deep: and
substantia.	there is no sure standing.

Veni in altitudinem	I am come into the
---------------------	--------------------

maris : * et tempestas depth of the sea : and
demersit me. a tempest hath over-
whelmed me.

Laboravi clamans, I have labored with
raucæ factæ sunt fauces crying out, my jaws are
meæ : * defecerunt oculi become hoarse ; my eyes
mei, dum spero in Deum have failed whilst I hope
meum. in my God.

Multiplicati sunt su- They are multiplied
per capillos capitis mei, above the hairs of my
* qui oderunt me gratis. head, who hate me with-
out cause.

Confortati sunt qui My enemies are grown
persecuti sunt me ini- strong, who have wrong-
mici mei injuste : * quæ fully persecuted me :
non rapui, tunc exolve- then I paid that which
bam. I took not away.

Deus, tu scis insipien- O God ! thou knowest
tiam meam : * et delicta my foolishness : and my
mea a te non sunt ab- offences are not hidden
scondita. from thee.

Non erubescant in me Let not them be
qui expectant te Domine, ashamed for me, who
* Domine virtutum. look for thee, O Lord,
the Lord of hosts !

Non confundantur su- Let them not be con-
per me, * qui quærunt founded on my account,
te, Deus Israel. who seek thee, O God
of Israel !

Quoniam propter te Because for thy sake
sustinui opprobrium : * I have borne reproach ;
operuit confusio faciem shame hath covered my
meam. face.

Extraneus factus sum I am become a stranger to my brethren, and
fratribus meis, * et peregrinus filiis matris meæ. an alien to the sons of my mother.

Quoniam zelus domus tuæ comedit me : * et opprobria exprobrantium tibi ceciderunt super me. For the zeal of thy house hath eaten me up ; and the reproaches of them that reproached thee are fallen upon me.

Et operui in jejunio animam meam : * et factum est in opprobrium mihi. And I covered my soul in fasting : and it was made a reproach to me.

Et posui vestimentum meum cilicium : * et factus sum illis in parabolam. And I made haircloth my garment : and I became a by-word to them.

Adversum me loquebantur qui sedebant in porta : * et in me psallebant qui bibebant vinum. They that sat in the gate spoke against me : and they that drank wine made me their song.

Ego vero orationem meam ad te Domine : * tempus beneplaciti Deus. But as for me, my prayer is to thee, O Lord ! for the time of thy good pleasure, O God !

In multitudine misericordiæ tuæ exaudi me, * in veritate salutis tuæ. In the multitude of thy mercy hear me, in the truth of thy salvation.

Eripe me de luto, ut non infingar : * libera me Draw me out of the mire, that I may not

ab iis qui oderunt me, et stick fast : deliver me
de profundis aquarum. from them that hate me :
and out of the deep
waters.

Non me demergat Let not the tempest
tempestas aquæ, neque of water drown me, nor
absorbeat me profun- the deep swallow me up
dum : * neque urgeat and let not the pit shut
super me puteus os her mouth upon me.
suum.

Exaudi me Domine, Hear me, O Lord !
quoniam benigna est for thy mercy is kind ;
misericordia tua : * se- look upon me according
cundum multitudinem to the multitude of thy
miserationum tuarum tender mercies.
respice in me.

Et ne avertas faciem And turn not away
tuam a puero tuo : * thy face from thy ser-
quoniam tribulor, velo- vant : for I am in trou-
citer exaudi me. ble, hear me speedily.

Intende animæ meæ Attend to my soul,
et libera eam : * propter and deliver it : save me
inimicos meos eripe me. because of my enemies.

Tu scis improperium Thou knowest my re-
meum, et confusionem proach, and my confu-
meam, * et reverentiam sion, and my shame.
meam.

In conspectu tuo sunt In thy sight are all
omnes qui tribulant they that afflict me : my
me : * improperium ex- heart hath expected re-
pectavit cor meum, et proach and misery.
miseriam.

Et sustinui qui simul And I looked for one

contristaretur, et non that would grieve together with me, but there
fuit : * et qui consolaretur, was none ; and for one,
et non inveni. that would comfort me,
and I found none.

Et dederunt in escam And they gave me
meam fel ; * et in siti gall for my food, and in
mea potaverunt me acet- my thirst, they gave me
to. vinegar to drink.

Fiat mensa eorum cor- Let their table become
ram ipsis in laqueum, * as a snare before them,
et in retributiones, et in and a recompense, and
scandalum. a stumbling block.

Obscurentur oculi eo- Let their eyes be dark-
rum ne videant : * et ened, that they see not ;
dorsum eorum semper and their back bow thou
incurva. down always.

Effunde super eos iram Pour out thy indigna-
tuam : * et furor iræ tion upon them : and let
tuæ comprehendat eos. thy wrathful anger take
hold of them.

Fiat habitatio eorum Let their habitation
deserta : * et in taberna- be made desolate ; and
culis eorum non sit qui let there be none to
inhabitet. dwell in their taberna-
cles.

Quoniam quem tu Because they have
percussisti, persecuti persecuted him whom
sunt : * et super dolo- thou hast smitten ; and
rem vulnere meorum they have added to the
addiderunt. grief of my wounds.

Appone iniquitatem Add thou iniquity up-
super iniquitatem eo- on their iniquity ; and

rum : * et non intrent in justitiam tuam. let them not come into thy justice.

Deleantur de libro viventium : * et cum justis non scribantur. Let them be blotted out of the book of the living ; and with the just let them not be written.

Ego sum pauper et dolens : * salus tua Deus suscepit me. But I am poor and sorrowful : thy salvation, O God ! hath set me up.

Laudabo nomen Dei cum cantico : * et magnificabo eum in laude. I will praise the name of God with a canticle : and I will magnify him with praise.

Et placebit Deo super vitulum novellum, * cornua producentem et ungulas. And it shall please God better than a young calf, that bringeth forth horns and hoofs.

Videant pauperes et lætentur : * quærite Deum, et vivet anima vestra. Let the poor see and rejoice : seek ye God, and your soul shall live.

Quoniam exaudivit pauperes Dominus : * et vinctos suos non despexit. For the Lord hath heard the poor ; and hath not despised his prisoners.

Laudent illum cœli et terra, * mare, et omnia reptilia in eis. Let the heavens and the earth praise him ; the sea, and everything that creepeth therein.

Quoniam Deus salvam faciet Sion : * et ædificabuntur civitates Juda. For God will save Sion, and the cities of Juda shall be built up.

Et inhabitabunt ibi, * And they shall dwell
et hæreditate acquirent there, and acquire it by
eam. inheritance.

Et semen servorum And the seed of his
ejus possidebit eam, * et servants shall possess
qui diligunt nomen ejus, it; and they that love
habitabunt in ea. his name shall dwell
therein.

*Here the lowest candle on the left side of the triangle is extin-
guished.*

Ant. Zelus domus tuæ *Ant.* The zeal of thy
comedit me, et oppro- house hath eaten me up,
bria exprobrantium tibi and the reproaches of
ceciderunt super me. them that reproached
thee, are fallen upon me.

Ant. Avertantur re- *Ant.* Let them be turn-
trorsum, et erubescant, ed backward and blush
qui cogitant mihi mala. for shame, that desire
evils to me.

PSALM 69.

DEUS in adjutorium **O** GOD! come to
meum intende: * my assistance: O
Domine, ad adjuvandum Lord! make haste to
me festina. help me.

Confundantur et reve- Let them be con-
reantur, * qui quærunt founded and ashamed.
animam meam. that seek my soul.

Avertantur retrorsum, Let them be turned
et erubescant, * qui vo- backward and blush for
lunt mihi mala. shame, that desire evils
to me.

Avertantur statim erubescences, * qui dicunt mihi : Euge, euge. Let them be presently turned away blushing for shame that say to me : 'Tis well, 'tis well.

Exultent et lætentur in te omnes qui quærunt te, * et dicant semper : Magnificetur Dominus, qui diligunt salutare tuum. Let all that seek thee, rejoice and be glad in thee, and let such as love thy salvation say always : The Lord be magnified.

Ego vero egenus et pauper sum : * Deus adjuva me. But I am needy and poor ; O God ! help me.

Adjutor meus, et liberator meus es tu : * Domine ne moreris. Thou art my helper, and my deliverer ; O Lord ! make no delay.

Here the lowest candle on the right of the triangle is extinguished.

Ant. Avertantur retrorsum, et erubescant, qui cogitant mihi mala. *Ant.* Let them be turned backward and blush for shame, that desire evils to me.

Ant. Deus meus eripe me de manu peccatoris. *Ant.* Deliver me, O my God ! out of the hand of the sinner.

PSALM 70.

IN te Domine speravi, non confundar in æternum : * in justitia tua libera me, et eripe me. **I**N thee, O Lord ! I have hoped, let me never be put to confusion. Deliver me in thy justice, and rescue me.

Inclina ad me aurem tuam, * et salva me. Incline thy ear unto me, and save me.

Esto mihi in Deum Be thou unto me a
protectorem, et in locum God, a protector, and a
munitum: * ut salvum place of strength, that
me facias. thou mayest make me
safe.

Quoniam firmamen- For thou art my fir-
tum meum, * et refu- mament and my refuge.
gium meum es tu.

Deus meus eripe me . Deliver me, O my
de manu peccatoris, * et God! out of the hand of
de manu contra legem the sinner, and out of
agentis, et iniqui. the hand of the trans-
gressor of the law, and
of the unjust.

Quoniam tu es pati- For thou art my pa-
entia mea, Domine: * tience, O Lord! my
Domine spes mea a ju- hope, O Lord! from my
ventute mea. youth.

In te confirmatus sum By thee have I been
ex utero: * de ventre confirmed from the
matris meæ tu es pro- womb; from my mo-
tector meus. ther's womb, thou art
my protector.

In te cantatio mea Of thee shall I con-
semper: * tamquam pro- tinually sing; I am be-
digium factus sum mul- come unto many as a
tis; et tu adjutor fortis. wonder; but thou art a
strong helper.

Repleatur os meum Let my mouth be filled
laude, ut cantem gloriam with praise, that I may
tuam: * tota die magni- sing thy glory; thy
tudinem tuam. greatness all the day
long.

Ne projicias me in Cast me not off in the
tempore senectutis : * time of old age ; when
cum defecerit virtus my strength shall fail,
mea, ne derelinquas me. do not thou forsake me.

Quia dixerunt inimici For my enemies have
mei mihi : * et qui cus- spoken against me : and
todiebant animam me- they that watched my
am, consilium fecerunt soul have consulted to-
in unum. gether.

Dicentes : Deus dere- Saying : God hath for-
liquit eum, persequi- saken him, pursue, and
mini et comprehendite take him : for there is
eum : * quia non est qui none to deliver him.
eripiat.

Deus ne elongeris a O God ! be not thou
me : * Deus meus in far from me : O my
auxilium meum respice. God ! make haste to my
help.

Confundantur et defi- Let them be con-
ciant detrahentes animæ founded and come to
meæ : * operiantur con- nothing, that detract
fusione et pudore, qui my soul ; let them be
quærunt mala mihi. covered with confusion
and shame that seek my
hurt.

Ego autem semper But I will always
sperabo : * et adjiciam hope ; and will add to
super omnem laudem, all thy praise.
tuam.

Os meum annuntiabit My mouth shall show
justitiam tuam ; * tota forth thy justice ; thy
die salutare tuum. salvation, all the day
long.

Quoniam non cognovi litteraturam, introibo in potentias Domini: * Domine memorabor justitiæ tuæ solius. Because I have not known learning, I will enter into the powers of the Lord: O Lord! I will be mindful of thy justice alone.

Deus docuisti me a juventute mea: * et usque nunc pronuntiabo mirabilia tua. Thou hast taught me, O God! from my youth; and till now, I will declare thy wonderful works.

Et usque in senectam et senium: * Deus ne derelinquas me, And unto old age and gray hairs, O God! forsake me not.

Donec annuntiem brachium tuum * generationi omni, quæ ventura est. Until I show forth thy arm to all the generation that is to come.

Potentiam tuam, et justitiam tuam Deus, usque in altissima, quæ fecisti magnalia: * Deus quis similis tibi? Thy power, and thy justice, O God! even to the highest great things, thou hast done; O God! who is like to thee?

Quantas ostendisti mihi tribulationes multas et malas: et conversus vivificasti me: * et de abyssi terræ iterum reduxisti me. How great troubles hast thou showed me, many and grievous? and turning thou hast brought me to life; and hast brought me back again from the depths of the earth.

Multiplicasti magnificentiam tuam: * et Thou hast multiplied thy magnificence; and

conversus consolatus es me. turning to me, thou hast comforted me.

Nam et ego confitebor tibi in vasis psalmi veritatem tuam : * Deus psallam tibi in cithara, sanctus Israel. For I will also confess to thee, thy truth with the instruments of Psaltery ; O God ! I will sing to thee with the harp, thou holy one of Israel.

Exultabunt labia mea cum cantavero tibi ; * et anima mea, quam redemisti. My lips shall greatly rejoice when I shall sing to thee ; and my soul, which thou hast redeemed.

Sed et lingua mea tota die meditabitur justitiam tuam : * cum confusi et reveriti fuerint qui querunt mala mihi. Yea, and my tongue shall meditate on thy justice all the day ; when they shall be confounded and put to shame, that seek evils to me.

Here a candle is extinguished.

Ant. Deus meus eripe me de manu peccatoris. *Ant.* Deliver me, O my God ! out of the hand of the sinner.

V. Avertantur retrorsum, et erubescant. *V.* Let them be turned backward and blush for shame.

R. Qui cogitant mihi mala. *R.* That desire evils to me.

Pater noster, secreto. Our Father, *privately.*

THE FIRST LESSON.

Incipit lamentatio Jeremiæ Prophetæ, cap. i. The beginning of the lamentation of Jeremias, the Prophet, chap. i.

Aleph. QUOMODO sedet sola civitas plena populo : facta est quasi vidua domina gentium : princeps provinciarum facta est sub tributo. *Aleph.* HOW doth the city sit solitary that was full of people ? how is the mistress of the nations become as a widow ; the princess of provinces made tributary ?

Beth. Plorans ploravit in nocte, et lacrymæ ejus in maxillis ejus : non est qui consoletur eam ex omnibus charis ejus : omnes amici ejus spreverunt eam, et facti sunt ei inimici. *Beth.* Weeping, she hath wept in the night, and her tears are on her cheeks ; there is none to comfort her among them all that were dear to her : all her friends have despised her, and are become her enemies.

Ghimel. Migravit Judas propter afflictionem, et multitudinem servitutis : habitavit inter gentes, nec invenit requiem : omnes persecutores ejus apprehenderunt eam inter angustias. *Ghimel.* Juda hath removed her dwelling place, because of her affliction, and the greatness of her bondage : she hath dwelt among the nations, and she hath found no rest ; all her persecutors have taken her in the midst of straits.

Daleth. Viæ Sion lugent, eo quod non sint qui veniant ad solemnitatem : omnes portæ ejus destructæ, sacerdotes ejus gementes, virgines ejus squalidæ, et ipsa oppressa amaritudine.

Daleth. The ways of Sion mourn, because there are none that come to the solemn feast ; all her gates are broken down : her priests sigh : her virgins are in affliction, and she is oppressed with bitterness.

He. Facti sunt hostes ejus in capite, inimici ejus locupletati sunt : quia Dominus locutus est super eam propter multitudinem iniquitatum ejus : parvuli ejus ducti sunt in captivitatem, ante faciem tribulantis.

He. Her adversaries are become her lords, her enemies are enriched : because the Lord hath spoken against her for the multitude of her iniquities ; her children are led into captivity, before the face of the oppressor.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

Jerusalem! Jerusalem! be converted to the Lord, thy God.

R. In monte Oliveti oravit ad Patrem : Pater, si fieri potest, transeat a me calix iste : * Spiritus quidem promptus est, caro autem infirma.

R. He prayed to his Father on Mount Olivet: Father! if it is possible, let this chalice pass from me. * The Spirit indeed is willing, but the flesh is weak.

V. Vigilate, et orate, ut non intretis in temptationem. * Spiritus quidem, etc.

V. Watch and pray, that ye enter not into temptation. * The Spirit indeed, etc.

THE SECOND LESSON.

Vau. **E**^T egressus
est a filia
Sion omnis decor ejus :
facti sunt principes ejus
velut arietes non inveni-
entes pascua, et abierunt
absque fortitudine ante
faciem subsequētis.

Zain. Recordata est
Jerusalem dierum afflic-
tionis suæ, et prævarica-
tionis omnium desidera-
bilium suorum, quæ ha-
buerat a diebus antiquis,
cum caderet populus
ejus in manu hostili, et
non esset auxiliator :
viderunt eam hostes, et
deriserunt sabbata ejus.

Heth. Peccatum pec-
cavit Jerusalem, propte-
rea instabilis facta est :
omnes qui glorificabant
eam, spreverunt illam,
quia viderunt ignomi-
niam ejus : ipsa autem
gemens conversa est re-
trorsum.

Teth. Sordes ejus in

Vau. **A**ND from the
daughter of
Sion all her beauty is
departed : her princes
are become like rams,
that find no pastures :
and they are gone away
without strength before
the face of the pursuer.

Zain. Jerusalem hath
remembered the days of
her affliction, and trans-
gression of all her desir-
able things, which she
had from the days of
old, when her people fell
in the enemy's hand :
and there was no helper :
the enemies have seen
her, and have mocked
at her sabbaths.

Heth. Jerusalem hath
grievously sinned, there-
fore is she become vaga-
bond : all that honored
her, have despised her,
because they have seen
her shame : but she
sighed and turned back-
ward.

Teth. Her filthiness is

pedibus ejus, nec recordata est finis sui : deposita est vehementer, non habens consolatorem ; vide Domine afflictionem meam, quoniam erectus est inimicus. on her feet, and she hath not remembered her end : she is wonderfully cast down, not having a comforter : behold, O Lord ! my affliction. because the enemy is lifted up.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum. Jerusalem ! Jerusalem ! beconverted to the Lord, thy God.

R. Tristis est anima mea usque ad mortem : sustinete hic, et vigilate mecum : nunc videbitis turbam, quæ circumdabit me. * Vos fugam capietis, et ego vadam immolari pro vobis. *R.* My soul is sorrowful even unto death ; stay you here, and watch with me. Now ye shall see a multitude, that will surround me. * Ye shall run away, and I will go to be sacrificed for you.

V. Ecce appropinquat hora, et Filius hominis tradetur in manus peccatorum. * Vos. *V.* Behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. * Ye shall.

THE THIRD LESSON.

Jod. **M**ANUM suam misit *Jod.* **T**HE enemy hath put out his hand to all her desirable things : for she hath seen the Gentiles enter into her sanctuary

præceperas ne intrarent of whom thou gavest
in ecclesiam tuam. commandment that they
should not enter into the
church.

Caph. Omnis populus *Caph.* All her people
ejus gemens, et quærens sigh, they seek bread :
panem : dederunt preti- they have given all their
osa quæque pro cibo ad precious things for food
refocillandam animam. to relieve the soul : see,
Vide Domine, et consi- O Lord ! and consider,
dera, quoniam facta sum for I am become vile.
vilis.

Lamed. O vos omnes, *Lamed.* Oh ! all ye,
qui transitis per viam, that pass by the way,
attendite, et videte si est attend, and see if there
dolor sicut dolor meus : be any sorrow like to
quoniam vindemiavit my sorrow : for he hath
me, ut locutus est Do- made a vintage of me,
minus in die iræ furoris as the Lord spoke in
sui. the day of his fierce
anger.

Mem. De excelso mi- *Mem.* From above he
sit ignem in ossibus hath sent fire into my
meis, et erudivit me : bones, and hath chas-
expandit rete pedibus tised me : he hath spread
meis, convertit me re- a net for my feet, he
trorsum : posuit me de- hath turned me back :
solatam, tota die mœ- he hath made me deso-
rore confectam. late, and spent with sor-
row all the day long.

Nun. Vigilavit jugum *Nun.* The yoke of my
iniquitatum mearum : iniquities hath watched
in me : they are folded

sunt, et impositæ collo meo: infirmata est virtus mea: dedit me Dominus in manu, de qua non potero surgere.

together in his hand, and put upon my neck: my strength is weakened: the Lord hath delivered me into a hand, out of which I am not able to rise.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

Jerusalem! Jerusalem! be converted to the Lord, thy God.

R. Ecce vidimus eum non habentem speciem, neque decorem: aspectus ejus in eo non est: hic peccata nostra portavit et pro nobis dolet: ipse autem vulneratus est propter iniquitates nostras, * cujus livore sanati sumus.

R. Behold we have seen him having neither beauty, nor comeliness; there is no sightliness in him; he hath borne our sins, and suffers for us; and he was wounded for our iniquities, * and by his bruises we are healed.

V. Vere languores nostros ipse tulit, et dolores nostros ipse portavit. * Cujus livore, etc. Ecce vidimus, etc.

V. He hath truly borne our iniquities and carried our sorrows. * And by his bruises, etc. Behold we have seen him, etc.

THE SECOND NOCTURN.

Ant. **L**IBERAVIT Dominus pauperem a potente, et inopem, cui non erat adjutor.

Ant. **T**HE Lord hath delivered the poor from the mighty, and the needy that had no helper.

PSALM 71.

DEUS, iudicium tuum regi da : * et iustitiam tuam filio regis. **G**IVE to the king thy judgment, O God ! and to the king's son, thy justice.

Judicare populum tuum in iustitia : * et pauperes tuos in iudicio. To judge thy people with justice, and thy poor with judgment.

Suscipiant montes pacem populo, * et colles iustitiam. Let the mountains receive peace for the people, and the hills justice.

Judicabit pauperes populi, et salvos faciet filios pauperum : * et humiliabit calumniatorem. He shall judge the poor of the people, and he shall save the children of the poor ; and he shall humble the oppressor.

Et permanebit cum sole, et ante lunam, * in generatione et generationem. And he shall continue with the sun, and before the moon ; throughout all generations.

Descendet sicut pluvia in vellus : * et sicut stillicidia stillantia super terram. He shall come down like rain upon the fleece, and like snow as falling greatly upon the earth.

Orietur in diebus ejus iustitia, et abundantia pacis : * donec auferatur luna. In his days shall justice spring up, and abundance of peace, till the moon be taken away.

Et dominabitur a mari usque ad mare : * et a And he shall rule from sea to sea, and from the

flumine usque ad terminos orbis terrarum.

Coram illo procident Æthiopes, * et inimici ejus terram lingent.

Reges Tharsis et insulæ munera offerent : * reges Arabum et Saba dona adducent.

Et adorabunt eum omnes reges terræ : * omnes gentes servient ei.

Quia liberabit pauperem a potente : * et pauperem, cui non erat adjutor.

Parcet pauperi et inopi : * et animas pauperum salvas faciet.

Ex usuris et iniquitate redimet animas eorum : * et honorabile nomen eorum coram illo.

Et vivet, et dabitur ei de auro Arabiæ, et adorabunt de ipso semper : * tota die benedicent ei.

river unto the ends of the earth.

Before him the Ethiopians shall fall down : and his enemies shall lick the ground.

The kings of Tharsis and the islands shall offer presents : the kings of the Arabians and of Saba shall bring gifts.

And all kings of the earth shall adore him : all nations shall serve him.

For he shall deliver the poor from the mighty ; and the needy that had no helper.

He shall spare the poor and needy, and he shall save the souls of the poor.

He shall redeem their souls from usuries and iniquity : and their name shall be honorable in his sight.

And he shall live ; and to him shall be given of the gold of Arabia ; for him they shall always adore, they shall bless him all the day

Et erit firmamentum in terra in summis montium, superextolletur super Libanum fructus ejus : * et florebunt de civitate sicut fœnum terræ.

And there shall be a firmament on the earth, on the tops of mountains above Libanus shall the fruit thereof be exalted : and they of the city shall flourish like grass of the earth.

Sit nomen ejus benedictum in sæcula : * ante solem permanet nomen ejus.

Let his name be blessed for evermore : his name continueth before the sun.

Et benedicentur in ipso omnes tribus terræ : * omnes gentes magnificabunt eum.

And in him shall all the tribes of the earth be blessed : all nations shall magnify him.

Benedictus Dominus Deus Israel, * qui facit mirabilia solus.

Blessed be the Lord, the God of Israel, who alone doth wonderful things.

Et benedictum nomen majestatis ejus in æternum : * et replebitur majestate ejus omnis terra : fiat, fiat.

And blessed be the name of his majesty for ever, and the whole earth shall be filled with his majesty. So be it, so be it.

Here a candle is extinguished.

Ant. Liberavit Dominus pauperem a potente, et inopem, cui non erat adjutor.

Ant. The Lord hath delivered the poor from the mighty, and the needy that had no helper.

Ant. Cogitaverunt impii, et locuti sunt nequitiam : iniquitatem in excelso locuti sunt.

Ant. The impious have thought and spoken wickedness; they have spoken iniquity on high.

PSALM 72.

QUAM bonus Israel Deus, * his qui recto sunt corde!

HOW good is God to Israel, to them that are of a right heart!

Mei autem pene moti sunt pedes : * pene effusi sunt gressus mei.

But my feet were almost moved ; my steps had well nigh slipt.

Quia zelavi super iniquos, * pacem peccatorum videns.

Because I had a zeal on occasion of the wicked ; seeing the prosperity of sinners.

Quia non est respectus morti eorum : * et firmamentum in plaga eorum.

For there is no regard to their death, nor is there strength in their stripes.

In labore hominum non sunt, * et cum hominibus non flagellabuntur.

They are not in the labor of men : neither shall they be scourged like other men.

Ideo tenuit eos superbia, * operti sunt iniquitate et impietate sua.

Therefore pride hath held them fast : they are covered with their iniquity and their wickedness.

Prodiit quasi ex adipe iniquitas eorum : * tran-

Their iniquity hath come forth, as it were

sierunt in affectum cordis.

from fatness : they have passed into the affection of the heart.

Cogitaverunt, et locuti sunt nequitiam : * iniquitatem in excelso locuti sunt.

They have thought and spoken wickedness : they have spoken iniquity on high.

Posuerunt in cœlum os suum : * et lingua eorum transivit in terra.

They have set their mouth against heaven . and their tongue hath passed through the earth.

Ideo convertetur populus meus hic : * et dies pleni invenientur in eis.

Therefore will my people return here : and full days shall be found in them.

Et dixerunt : Quomodo scit Deus, * et si est scientia in Excelso ?

And they said : How doth God know ? and is there knowledge in the Most High ?

Ecce ipsi peccatores, et abundantes in sæculo, * obtinuerunt divitias.

Behold these are sinners : and yet abounding in the world, they have obtained riches.

Et dixi : Ergo sine causa justificavi cor meum, * et lavi inter innocentes manus meas.

And I said : Then have I in vain justified my heart, and washed my hands among the innocent.

Et fui flagellatus tota die, * et castigatio mea in matutinis.

And I have been scourged all the day ; and my chastisement hath been in the mornings.

Si dicebam: Narrabo If I said: I will speak
 sic: * ecce nationem thus; behold I should
 filiorum tuorum repro- condemn the generation
 bavi. of thy children.

Existimabam ut cog- I studied that I might
 noscerem hoc, * labor know this thing: it is a
 est ante me. labor in my sight.

Donec intrem in sanc- Until I go into the
 tuarium Dei: * et intel- sanctuary of God, and
 ligam in novissimis eo- understand concerning
 rum. their last ends.

Verumtamen propter But indeed for deceits,
 dolos posuisti eis: * de- thou hast put it to them:
 jecisti eos dum alleva- when they were lifted
 rentur. up, thou hast cast them
 down.

Quomodo facti sunt How are they brought
 in desolationem? subito to desolation? they have
 defecerunt: * perierunt suddenly ceased to be;
 propter iniquitatem su- they have perished by
 am. reason of their ini-
 quity.

Velut somnium sur- As the dream of them
 gentium Domine: * in that awake, O Lord! so
 civitate tua imaginem in thy city thou shalt
 ipsorum ad nihilum re- bring their image to
 diges. nothing.

Quia inflammatum est For my heart hath
 cor meum, et renes mei been inflamed; and my
 commutati sunt: * et reins have been changed,
 ego ad nihilum redactus and I am brought to
 sum, et nescivi. nothing, and I knew
 not.

Ut jumentum factus sum apud te : * et ego semper tecum. I am become as a beast before thee, and am always with thee.

Tenuisti manum dexteram meam : et in voluntate tua deduxisti me, * et cum gloria suscepisti me. Thou hast held me by my right hand ; and by thy will thou hast conducted me, and with glory thou hast received me.

Quid enim mihi est in cœlo ? * et a te quid volui super terram ? For what have I in heaven ? And besides thee, what do I desire upon earth ?

Defecit caro mea, et cor meum : * Deus cordis mei, et pars mea Deus in æternum. For thee my flesh and my heart have fainted away : thou art the God of my heart, and the God that is my portion for ever.

Quia ecce, qui elongant se a te, peribunt : * perdidisti omnes, qui fornicantur abs te. For behold, they that go far from thee shall perish : thou hast destroyed all them that are disloyal to thee.

Mihi autem adhærere Deo bonum est : * ponere in Domino Deo spem meam. But it is good for me to stick close to God ; to put my hope in the Lord God.

Ut annuntiem omnes prædicationes tuas, * in portis filiæ Sion. That I may declare all thy praises, in the gates of the daughter of Sion.

Here a candle is extinguished.

Ant. Cogitaverunt impii, et locuti sunt nequitiam : iniquitatem in excelso locuti sunt. *Ant.* The impious have thought and spoken wickedness; they have spoken iniquity on high.

Ant. Exurge Domine, et judica causam meam. *Ant.* Arise, O Lord ! and judge my cause.

PSALM 73.

UT quid Deus repulisti in finem : * **O** GOD ! why hast thou cast us off, unto the end ? Why is thy wrath enkindled against the sheep of thy pasture ?

Memor esto congregationis tuæ, * quam possedisti ab initio. Remember thy congregation, which thou hast possessed from the beginning.

Redemisti virgam hæreditatis tuæ : * mons Sion, in quo habitasti in eo. The sceptre of thy inheritance, which thou hast redeemed : Mount Sion in which thou hast dwelt.

Leva manus tuas in superbias eorum in finem : * quanta malignatus est inimicus in sancto ! Lift up thy hands against their pride unto the end ; see what things the enemy hath done wickedly in the sanctuary.

Et gloriati sunt qui oderunt te, * in medio solemnitatis tuæ. And they that hate thee, have made their boasts in the midst of thy solemnity.

Posuerunt signa sua, They set up their en-
signa: * et non cogno- signs for signs, and they
verunt, sicut in exitu knew not; both in the
super summum. going out, and on the
highest top.

Quasi in silva ligno- As with axes in a
rum securibus excide- wood of trees they have
runt januas ejus in idip- cut down at once the
sum: * in securi et ascia gates thereof; with axe
dejecerunt eam. and hatchet they have
brought it down.

Incenderunt igni sanc- They have set fire to
tuarium tuum: * in terra thy sanctuary: they
polluerunt tabernaculum have defiled the dwell-
nominis tui. ing place of thy name
on the earth.

Dixerunt in corde suo They said in their
cognatio eorum simul: * heart, the whole kindred
Quiescere faciamus om- of them together: Let
nes dies festos Dei a us abolish all the festi-
terra. val days of God from
the land.

Signa nostra non vidi- Our signs we have not
mus, jam non est pro- seen, there is now no
pheta: * et nos non cog- prophet: and he will
noscet amplius. know us no more.

Usquequo Deus im- How long, O God!
properabit inimicus: * shall the enemy re-
irritat adversarius no- proach? is the adver-
men tuum in finem? sary to provoke thy
name for ever?

Ut quid avertis ma- Why dost thou turn
nam tuam, et dexteram away thy hand: and thy

tuam, * de medio sinu right hand out of the
tuo in finem ? midst of thy bosom for
ever ?

Deus autem rex nos- But God is our king
ter ante sæcula, * opera- before ages : he hath
tus est salutem in medio wrought salvation in the
terræ. midst of the earth.

Tu confirmasti in vir- Thou by thy strength
tute tua mare : * contri- didst make the sea firm :
bulasti capita draconum thou didst crush the
in aquis. heads of the dragons in
the waters.

Tu confregisti capita Thou hast broken the
draconis : * dedisti eum heads of the dragon :
escam populis Æthio- thou hast given him to
pum. be meat for the people
of the Ethiopians.

Tu dirupisti fontes, et Thou hast broken up
torrentes : * tu siccasti the fountains and the
fluvios Ethan. torrents : thou hast dried
up the Ethan rivers.

Tuus est dies, et tua Thine is the day, and
est nox : * tu fabricatus thine is the night : thou
es auroram et solem. hast made the morn and
the sun.

Tu fecisti omnes ter- Thou hast made all
minos terræ : * æstatem the borders of the earth :
et ver tu plasmasti ea. the summer and the
spring were formed by
thee.

Memor esto hujus, Remember this, the
inimicus improperavit enemy hath reproached
Domino : * et populus the Lord ; and a foolish

insipiens incitavit nomen tuum. people hath provoked thy name.

Ne tradas bestiis animas confitentes tibi, * et animas pauperum tuorum ne obliviscaris in finem. Deliver not up to beasts the souls that confess to thee: and forget not to the end, the souls of thy poor.

Respice in testamentum tuum: * quia repleti sunt, qui obscurati sunt terræ domibus iniquitatum. Have regard to thy covenant: for they that are the obscure of the earth have been filled with dwellings of iniquity.

Ne avertatur humilis factus confusus: * pauper et inops laudabunt nomen tuum. Let not the humble man be turned away with confusion; the poor and needy shall praise thy name.

Exurge Deus, judica causam tuam: * memor esto improperiorum tuorum, eorum quæ ab insipiente sunt tota die. Arise, O God! judge thy own cause: remember thy reproaches with which the foolish man hath reproached thee all the day.

Ne obliviscaris voces inimicorum tuorum: * superbia eorum, qui te oderunt, ascendit semper. Forget not the voices of thy enemies: the pride of them that hate thee ascendeth continually.

Here a candle is extinguished.

Ant. Exurge Domine, et judica causam meam. *Ant.* Arise, O Lord and judge my cause.

V. Deus meus eripe me de manu peccatoris. *V.* Deliver me, O my God! out of the hand of the sinner.

R. Et de manu contra legem agentis, et iniqui. *R.* And out of the hand of the transgressor of the law and the unjust.

Pater noster, secreto. Our Father, *privately.*

THE FOURTH LESSON.

Ex Tractatu sancti Augustini Episcopi super Psalmos. In Psal. 54. From the treatise of Saint Augustin, the Bishop, on the Psalms. On the 54th Psalm.

EXAUDI Deus orationem meam, et ne despexeris deprecationem meam: intende mihi, et exaudi me. Satisfactis, solliciti, in tribulatione positi, verba sunt ista. Orat multa patiens, de malo liberari desiderans. Superest ut videamus in quo malo sit; et cum dicere cœperit, agnoscamus ibi nos esse: ut communicata tribulatione, jungamus orationem. Contristatus sum, inquit, in exercitatione mea, et **H**EAR, O God! my prayer, and despise not my supplication: be attentive to me, and hear me. These are the words of a man in trouble, solicitude, and affliction. He prays in his great sufferings, desiring to be freed from some evil. Let us now see what evil he lies under; and having told us, let us acknowledge ourselves in it; that by partaking of the affliction, we may join in his prayer. I am grieved

conturbatus sum. Ubi in my exercise, says he. contristatus? ubi con- and am troubled. Where turbatus? In exercita- is he grieved? where is tione mea, inquit. Ho- he troubled? He says: mines malos, quos pati- In my exercise. He tur, commemoratus est: speaks of the wicked eademque passionem men, whom he suffers, malorum hominum, ex- and calls such sufferings ercitationem suam dixit. of wicked men his exercise. Think not that Ne putetis gratis esse the wicked are in this malos in hoc mundo, et world for nothing, and nihil boni de illis agere that God does no good Deum. Omnis malus with them. Every wicked aut ideo vivit, ut corri- ed man lives, either to gatur; aut ideo vivit, ut amend his life or to ex- per illum bonus exer- ercise the good. ceatur.

R. Amicus meus osculi me tradidit signo: *R.* The sign by which my friend betrayed me quem osculatus fuero, was a kiss: whomsoever ipse est, tenete eum. I shall kiss, that is he; Hoc malum fecit signum, qui per osculum committed murder by a adimplevit homicidium. kiss, gave this wicked sign. * The unhappy * Infelix prætermisit sign. * The unhappy pretium sanguinis, et in wretch returned the fine laqueo se suspendit. price of blood, and in the end hanged himself.

V. Bonum erat ei, si *V.* It were better for that man, if he had not natus non fuisset homo been born. * The unhappy. * Infelix prætermisit. happy wretch.

THE FIFTH LESSON.

UTINAM ergo qui **W**OULD to God,
 nos modo exer- then, they that
 cent, convertantur et now exercise us, were
 nobiscum exerceantur : converted and exercised
 tamen quamdiu ita sunt with us ; but let us not
 ut exerceant, non eos hate them, though they
 oderimus ; quia in eo continue to exercise us ;
 quod malus est quis for we know not whether
 eorum, utrum usque in they will persevere to
 finem perseveraturus sit the end in their wicked-
 ignoramus. Et plerum- ness. And many times,
 que, cum tibi videris when you imagine that
 odisse inimicum, fra- you hate your enemy,
 trem odisti, et nescis. it is your brother you
 Diabolus, et angeli ejus hate, though you are ig-
 in Scripturis sanctis norant of it. The Holy
 manifestati sunt nobis, Scriptures plainly show
 quod ad ignem æternum us, that the devil and
 sint destinati. Ipsorum his agents are doomed
 tantum desperanda est to eternal fire. It is
 correctio, contra quos only their amendment
 habemus occultam luc- we may despair of, with
 tam ; ad quam luctam whom we wage an invi-
 nos armat Apostolus, sible war ; for which the
 dicens : Non est nobis Apostle arms us, say-
 colluctatio adversus car- ing : Our conflict is not
 nem et sanguinem ; id with flesh and blood,
 est, non adversus homi- that is, not with the
 nes, quos videtis, sed men you see before
 adversus principes, et your eyes, but with the
 potestates, et rectores princes, and powers.

mundi, tenebrarum ha- and rulers of the world,
rum. Ne forte cum dix- of this darkness. And
isset, mundi, intelligeres lest, by his saying of the
dæmones esse rectores world, you might think
cœli et terræ. Mundi perhaps that the devils
dixit, tenebrarum ha- are the rulers of heaven
rum; mundi dixit, ama- and earth, he added, of
torum mundi; mundi this darkness. By the
dixit, impiorum et ini- world, then, he meant
quorum; mundi dixit, the lovers of the world:
de quo dicit Evange- by the world, he meant
lium: Et mundus eum the impious and the
non cognovit. wicked; by the world,
he meant that which
the gospel speaks of:
And the world knew
him not.

R. Judas, mercator *R.* The wicked mer-
pessimus, osculo petiit chant, Judas, kissed the
Dominum: ille ut agnus Lord; he, like an in-
innocens non negavit nocent lamb, refused
Judæ osculum: * Den- not the kiss to Judas.
narium numero Christum For a few pence, he
Judæis tradidit. delivered Christ to the
Jews.

V. Melius illi erat, si *V.* It were better for
natus non fuisset. * De- that man if he had not
narium. been born. * For a few
pence.

THE SIXTH LESSON.

QUONIAM vidi iniquitatem, et contradictionem in civitate. Attende gloriam crucis ipsius. Jam in fronte regum crux illa fixa est, cui inimici insultaverunt. Effectus probavit virtutem : domuit orbem non ferro, sed ligno. Lignum crucis contumeliis dignum visum est inimicis, et ante ipsum lignum stantes caput agitabant, et dicebant : Si Filius Dei est, descendat de cruce. Extendebat ille manus suas ad populum non credentem, et contradictionem. Si enim justus est qui ex fide vivit, iniquus est qui non habet fidem. Quod ergo hic ait iniquitatem, perfidiam intellige. Videbat ergo Dominus in civitate iniquitatem et contradictionem, et extendebat manus suas ad populum non credentem,

FOR I have seen injustice and strife in the city. See the glory of the cross. That cross, that was the derision of his enemies, is now placed on the foreheads of kings. The effect is a proof of his power ; he conquered the world, not by the sword, but by the wood. The wood of the cross was thought a subject of scorn by his enemies, who as they stood before it, shook their heads and said : If he is the Son of God, let him come down from the cross. He stretched forth his hands to an unbelieving and seditious people. For if he is just that lives by faith, he is unjust that hath not faith. By injustice, then, here you must understand infidelity. The Lord, therefore, saw injustice and strife in the

et contradicentem ; et city, and stretched forth
tamen et ipsos expectans his hands to an unbeliev-
dicebat : Pater, ignosce ing and seditious peo-
illis, quia nesciunt quid ple ; and yet, he waited
faciant.

for them too, saying :
Father ! forgive them,
for they know not what
they do.

R. Unus ex discipulis *R.* One of my disci-
meis tradet me hodie : ples will this day betray
væ illi per quem tradar me : woe to him by
ego ; * Melius illi erat, whom I shall be be-
si natus non fuisset. trayed. * It were better
for that man if he had
not been born.

V. Qui intingit me- *V.* He that dippeth
cum manum in parop- his hand with me in the
side, hic me traditurus dish, the same shall be-
est in manus pecca- tray me into the hands
torum. * Melius illi. of sinners. * It were.
Unus ex discipulis, etc. One of my disciples, etc.

THE THIRD NOCTURN.

Ant. **D**IXI iniquis : *Ant.* **I** SAID to the
Nolite loqui wicked : Speak
adversus Deum iniqui- not iniquity against God.
tatem.

PSALM 74.

CONFITEBIMUR **W**E will praise thee,
tibi Deus : confi- O God ! we will
tebimur, et invocabimus praise, and we will call
nomen tuum. upon thy name.

Narrabimus mirabilia
tua : * cum accepero
tempus, ego justitias ju-
dicabo.

Liquefacta est terra,
et omnes qui habitant
in ea : * ego confirmavi
columnas ejus.

Dixi iniquis : Nolite
iniquè agere ; * et delin-
quentibus : Nolite exal-
tare cornu.

Nolite extollere in al-
tum cornu vestrum : *
nolite loqui adversus
Deum iniquitatem.

Quia neque ab oriente,
neque ab occidente, ne-
que a desertis montibus :
* quoniam Deus judex
est.

Hunc humiliat, et
hunc exaltat : * quia
calix in manu Domini,
vini meri plenus misto.

Et inclinavit ex hoc
in hoc : verumtamen
fæx ejus non est exina-
nita : * bibent omnes
peccatores terræ.

We will relate thy
wondrous works : when
I shall take a time, I
will judge justices.

The earth is melted,
and all that dwell there-
in ; I have established
the pillars thereof.

I said to the wicked :
Do not act wickedly ;
and to the sinner : Lift
not up the horn.

Lift not up your horn
on high ; speak not ini-
quity against God.

For neither from the
east, nor from the west,
nor from the desert
hills ; for God is the
judge.

One he putteth down,
and another he lifteth
up : for in the hand of
the Lord there is a cup
of strong wine, full of
mixture.

And he hath poured
it out from this to that ;
but the dregs thereof
are not emptied ; all the
sinners of the earth shall
drink.

Ego autem annuntiabo But I will declare for
in sæculum : * cantabo ever ; I will sing to the
Deo Jacob. God of Jacob.

Et omnia cornua pec- And I will break all
catorum confringam : * the horns of sinners ;
et exaltabuntur cornua but the horns of the just
justi. shall be exalted.

Here a candle is extinguished.

Ant. Dixi iniquis : *Ant.* I said to the
Nolite loqui adversus wicked : Speak not ini-
Deum iniquitatem. quity against God.

Ant. Terra tremuit et *Ant.* The earth trem-
quievit, dum exurgeret bled and was still, when
in iudicio Deus. God arose in judgment.

PSALM 75.

NOTUS in Judæa **I**N Judea God is
Deus : * in Israel known, his name
magnum nomen ejus. is great in Israel.

Et factus est in pace And his place is in
locus ejus : * et habita- peace, and his abode in
tio ejus in Sion. Sion.

Ibi confregit potentias There hath he broken
arcuum, * scutum, gla- the powers of bows, the
dium, et bellum. shield, the sword, and
the battle.

Illuminans tu mirabi- Thou enlightenest
liter a montibus æternis : wonderfully from the
* turbati sunt omnes in- everlasting hills : all the
sipientes corde. foolish of heart were
troubled.

Dormierunt somnum They have slept their
suum : * et nihil inve- sleep : and all the men

nerunt omnes viri divi- of riches have found no-
tiarum in manibus suis. thing in their hands.

Ab increpatione tua At thy rebuke, O God
Deus Jacob : * dormita- of Jacob ! they have all
verunt qui ascenderunt slumbered that mounted
equos. on horseback.

Tu terribilis es, et Thou art terrible, and
quis resistet tibi ? * ex who shall resist thee ?
tunc ira tua. from that time thy
wrath.

De cœlo auditum fe- Thou hast caused
cisti judicium : * terra judgment to be heard
tremuit et quievit. from heaven : the earth
trembled and was still.

Cum exurgeret in ju- When God arose in
dicium Deus, * ut salvos judgment, to save all the
faceret omnes mansuetos meek of the earth.
terræ.

Quoniam cogitatio ho- For the thought of
minis confitebitur tibi : man shall give praise to
* et reliquiæ cogita- thee ; and the remain-
tionis diem festum agent ders of the thought shall
tibi. keep holyday to thee.

Vovete, et reddite Do- Vow ye, and pay to
mino Deo vestro : * om- the Lord, your God ; all
nes qui in circuitu ejus you that round about
affertis munera. him bring presents.

Terribili et ei qui au- To him that is terri-
fert spiritum principium, ble, even to him who
* terribili apud reges taketh away the spirit
terræ. of princes, to the terri-
ble with the kings of the
earth.

Here a candle is extinguished.

Ant. Terra tremuit et quievit, dum exurgeret in iudicio Deus. *Ant.* The earth trembled and was still, when God arose in judgment.

Ant. In die tribulationis meæ, Deum exquisivi manibus meis. *Ant.* In the day of my tribulation, I sought God, with my hands lifted up to him.

PSALM 76.

VOCE mea ad Dominum clamavi : * voce mea ad Deum, et intendit mihi. I CRIED to the Lord with my voice : to God with my voice, and he gave ear to me.

In die tribulationis meæ Deum exquisivi, manibus meis nocte contra eum : * et non sum deceptus. In the day of my trouble, I sought God, with my hands lifted up to him in the night ; and I was not deceived.

Renuit consolari anima mea, * memor fui Dei, et delectatus sum et exercitatus sum : et defecit spiritus meus. My soul refused to be comforted : I remembered God, and was delighted, and was exercised, and my spirit swooned away.

Anticipaverunt vigiliæ oculi mei : * turbatus sum, et non sum locutus. My eyes prevented the watches ; I was troubled, and I spoke not.

Cogitavi dies antiquos : * et annos æternos in mente habui. I thought upon the days of old : and I had in my mind the eternal years.

Et meditatus sum nocte cum corde meo, * et exercitabar, et scopebam spiritum meum. And I meditated in the night with mine own heart : and I was exercised, and I swept my spirit.

Numquid in æternum projiciet Deus : * aut non apponet ut complacitior sit adhuc ? Will God then cast off for ever ? or will he never be more favorable again ?

Aut in finem misericordiam suam abscindet, * a generatione in generationem ? Or will he cut off his mercy for ever, from generation to generation ?

Aut obliviscetur misereri Deus ? * aut continebit in ira sua misericordias suas ? Or will God forget to show mercy ? or will he in his anger shut up his mercies ?

Et dixi : Nunc cœpi : * hæc mutatio dexteræ Excelsi. And I said : Now have I begun : this is the change of the right hand of the Most High.

Memor fui operum Domini : * quia memor ero ab initio mirabilium tuorum. I remembered the works of the Lord : for I will be mindful of thy wonders from the beginning.

Et meditabor in omnibus operibus tuis : * et in adinventionibus tuis exercebor. And I will meditate on all the works, and will be employed in thy inventions.

Deus, in sancto via tua : quis Deus magnus sicut Deus noster ? * tu Thy way, O God ! is in the holy place ; who is the great God like our

es Deus qui facis mirabilia. God? Thou art the God that dost wonders.

Notam fecisti in populis virtutem tuam : Thou hast made thy power known amongst
* redemisti in brachio the nations : with thy
tuo populum tuum, filios arm thou hast redeemed
Jacob et Joseph. thy people, the children of Jacob, and of Joseph.

Viderunt te aquæ, The waters saw thee,
Deus, viderunt te aquæ : O God ! the waters saw
* et timuerunt, et turbatæ sunt abyssi. thee ; and they were afraid and the depths were troubled.

Multitudo sonitus Great was the noise of
aquarum : * vocem derunt nubes. the waters ; the clouds sent out a sound.

Etenim sagittæ tuæ For thy arrows pass ;
transeunt : * vox tonitruï tui in rota. the voice of thy thunder is a wheel.

Illuxerunt coruscationes tuæ orbi terræ : Thy lightnings enlightened the world ; the
* commota est, et contremuit terra. earth shook, and trembled.

In mari via tua, et Thy way is in the
semitæ tuæ in aquis sea, and thy paths in
multis : * et vestigia tua many waters ; and thy
non cognoscentur. footsteps shall not be known.

Deduxisti sicut oves Thou hast conducted
populum tuum, * in thy people like sheep, by
manu Moysi et Aaron. the hand of Moses and Aaron.

Here a candle is extinguished.

Ant. In die tribulationis meæ, Deum exquisivi manibus meis.

V. Exurge Domine.

R. Et judica causam meam.

Pater noster, secreto.

Ant. In the day of my trouble I sought God with my hands lifted up to him.

V. Arise, O Lord!

R. And judge my cause.

Our Father, *privately.*

THE SEVENTH LESSON.

De Epistola prima beati Pauli Apostoli ad Corinthios, cap. xi.

Out of the first Epistle of St. Paul the Apostle to the Corinthians, chap. xi.

HOC autem præcipio, non laudans quod non in melius, sed in deterius convenitis. Primum quidem convenientibus vobis in ecclesiam, audio scissuras esse inter vos, et ex parte credo. Nam oportet et hæreses esse, ut et qui probati sunt, manifesti fiant in vobis. Convenientibus ergo vobis in unum, jam non est Dominicam cœnam manducare: unusquisque enim suam cœnam præsumit ad manducandum. Et alius qui-

NOW this I ordain; not praising you, that you come together not for the better, but for the worse. For first of all I hear that when you come together in the church, there are divisions among you, and in part I believe it. For there must be also heresies; that they also, who are approved, may be made manifest among you. When you come together therefore into one place, it is not now to eat the Lord's supper. For every one taketh

dem esurit, alius autem before his own supper
 ebrius est. Numquid to eat. And one indeed
 domos non habetis ad is hungry, and another
 manducandum et biben- is drunk. What! have
 dum? Aut ecclesiam you not houses to eat
 Dei contemnitis, et con- and to drink in? Or
 funditis eos qui non despise ye the church
 habent? Quid dicam of God; and put them
 vobis? Laudo vos? in to shame that have not?
 hoc non laudo. What shall I say to you?

Do I praise you? In
 this I praise you not.

R. Eram quasi agnus
 innocens: ductus sum ad
 immolandum, et nescie-
 bam: consilium fecerunt
 inimici mei adversum
 me, dicentes: * Venite,
 mittamus lignum in pa-
 nem ejus, et eradamus
 eum de terra viventium.

R. I was like an inno-
 cent lamb; I was led to
 be sacrificed, and I knew
 it not: my enemies con-
 spired against me, say-
 ing: Come, let us put
 wood on his bread, and
 cut him off from the land
 of the living.

V. Omnes inimici mei
 adversum me cogitabant
 mala mihi: verbum ini-
 quum mandaverunt ad-
 versum me, dicentes:
 * Venite, etc.

V. All my enemies
 contrived evils to me;
 they determined against
 me an unjust word, say-
 ing: Come, etc.

THE EIGHTH LESSON.

EGO enim accepi a **F**OR I have received
 Domino quod et of the Lord that
 tradidi vobis, quoniam which also I delivered

Dominus Jesus, in qua nocte tradebatur, accepit panem, et gratias agens fregit, et dixit: Accipite, et manducate: hoc est corpus meum, quod pro vobis tradetur: hoc facite in meam commemorationem. Similiter et calicem, postquam cœnavit, dicens: Hic calix novum testamentum est in meo sanguine. Hoc facite, quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis donec veniat.

to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat: this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come.

R. Una hora non potuistis vigilare mecum, qui exhortabamini mori pro me? * Vel Judam non videtis, quomodo non dormit, sed festinat tradere me Judæis?

R. Could you not watch one hour with me, you that were resolved to die for me? Or do you not see Judas how he sleeps not, but makes haste to betray me to the Jews?

V. Quid dormitis? surgite et orate, ne intretis

V. Why do ye sleep? Arise and pray, that ye

in tentationem. * Vel enter not into tempta-
Judam, etc. tion. Or do ye not see,
etc.

THE NINTH LESSON.

ITAQUE quicumque **W**HEREFORE,
manducaverit pa- whosoever shall
nem hunc, vel biberit eat this bread, or drink
calicem Domini indigne, the chalice of the Lord
reus erit corporis et san- unworthily, shall be
guinis Domini. Probet guilty of the body and
autem seipsum homo, et of the blood of the Lord.
sic de pane illo edat, et But let a man prove him-
de calice bibat. Qui self, and so let him eat
enim manducat et bibit of that bread, and drink
indigne, iudicium sibi of the chalice. For he
manducat et bibit, non that eateth and drinketh
dijudicans corpus Domi- unworthily, eateth and
ni. Ideo inter vos multi drinketh judgment to
infirmi et imbecilles, et himself, not discerning
dormiunt multi. Quod the body of the Lord.
si nosmetipsos dijudica- Therefore are there many
remus, non utique judi- infirm and weak among
caremur. Dum judica- you, and many sleep.
mur autem, a Domino But if we would judge
corripimur, ut non cum ourselves, we should not
hoc mundo damnemur. be judged. But whilst
Itaque, fratres mei, cum we are judged, we are
convenitis ad mandu- chastised by the Lord ;
candum, invicem expec- that we be not con-
tate. Siquis esurit, domi- demned with this world.
manducet ; ut non in Wherefore, my brethren !
iudicium conveniatis, when you come together

Cetera autem, cum veniero disponam.

to eat, wait for one another. If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

R. Seniores populi consilium fecerunt, * Ut Jesum dolo tenerent, et occiderent: cum gladiis et fustibus exierunt tanquam ad latronem.

R. The ancients of the people consulted together that by subtilty they might apprehend Jesus and put him to death: they went out with swords and clubs as against a robber.

V. Collegerunt pontifices et Pharisei concilium, * Ut Jesum, etc. Seniores, etc.

V. The priests and Pharisees held a council, how they might, etc. The ancients, etc.

The Lauds.

Ant. JUSTIFICERIS Domine in sermonibus tuis, et vincas cum judicaris.

Ant. THAT thou mayest be justified, O Lord! in thy words, and mayest overcome, when thou art judged.

PSALM 50.

MISERERE mei, Deus, * secundum

HAVE mercy on me, O God! ac-

dum magnam misericordiam tuam. cording to thy great mercy.

Et secundum multitudinem miserationum tuarum, * dele iniquitatem meam. And according to the multitude of thy tender mercies, blot out my iniquity.

Amplius lava me ab iniquitate mea: * et a peccato meo munda me. Wash me yet more from my iniquity, and cleanse me from my sin.

Quoniam iniquitatem meam ego cognosco: * et peccatum meum contra me est semper. For I know my iniquity, and my sin is always before me.

Tibi soli peccavi, et malum coram te feci: * ut justificeris in sermonibus tuis, et vincas cum judicaris. To thee only have I sinned, and have done evil before thee; that thou mayest be justified in thy words, and mayest overcome when thou art judged.

Ecce enim in iniquitatibus conceptus sum: * et in peccatis concepit me mater mea. For behold I was conceived in iniquities: and in sins did my mother conceive me.

Ecce enim veritatem dilexisti: * incerta et occulta sapientiæ tuæ manifestasti mihi. For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Asperges me hyssopo, et mundabor: * lavabis Thou shalt sprinkle me with hyssop, and I shall

me, et super nivem deal- be cleansed : thou shalt
babor. wash me, and I shall be

made whiter than snow.

Auditui meo dabis To my hearing thou
gaudium et lætitiā : shalt give joy and glad-
* et exultabunt ossa hu- ness ; and the bones that
miliata. have been humbled shall

rejoice.

Averte faciem tuam a Turn away thy face
peccatis meis : * et om- from my sins, and blot
nes iniquitates meas out all my iniquities.
dele.

Cor mundum crea in Create a clean heart in
me, Deus : * et spiritum me, O God ! and renew
rectum innova in visce- a right spirit within my
ribus meis. bowels.

Ne projicias me a facie Cast me not away
tua : * et spiritum sanc- from thy face ; and take
tum tuum ne auferas a not thy holy Spirit from
me. me.

Redde mihi lætitiā Restore unto me the
salutaris tui : * et spiritu joy of thy salvation, and
principali confirma me. strengthen me with a
perfect spirit.

Docebo iniquos vias I will teach the unjust
tuas : * et impii ad te thy ways : and the wick-
convertentur. ed shall be converted to
thee.

Libera me de sangui- Deliver me from blood,
nibus Deus, Deus salutis O God ! thou God of
meæ : * et exultabit lin- my salvation, and my
gua mea justitiā tuam. tongue shall extol thy
justice.

Domine, labia mea O Lord ! thou wilt
aperies : * et os meum open my lips : and my
annuntiabit laudem tu- mouth shall declare thy
am. praise.

Quoniam si voluisses For if thou hadst de-
sacrificium, dedissem sired sacrifice, I would
utique : * holocaustis indeed have given it :
non delactaberis. with burnt-offerings
thou wilt not be de-
lighted.

Sacrificium Deo spiri- A sacrifice to God is
tus contribulatus : * cor an afflicted spirit ; a
contritum et humiliatum contrite and humbled
Deus non despicias. heart, O God ! thou wilt
not despise.

Benigne fac Domine Deal favorably, O
in bona voluntate tua Lord ! in thy good-will
Sion : * ut ædificentur with Sion : that the walls
muri Jerusalem. of Jerusalem may be
built up.

Tunc acceptabis sa- Then shalt thou ac-
crificium justitiæ, obla- cept the sacrifice of
tiones, et holocausta : * justice, oblations, and
tunc imponent super al- whole burnt-offerings :
tare tuum vitulos. then shall they lay
calves upon thy altar.

Here a candle is extinguished.

Ant. Justificeris Do- *Ant.* That thou mayest
mine in sermonibus tuis, be justified, O Lord ! in
et vincas cum iudicaris. thy words, and mayest
overcome, when thou
art judged.

Ant. Dominus tan- *Ant.* The Lord was
quam ovis ad victimam led like a sheep to the
ductus est, et non ape- slaughter, and he opened
ruit os suum. not his mouth.

PSALM 89.

DOMINE refugium **L**ORD! thou hast
factus es nobis, been our refuge,
* a generatione in gene- from generation to gene-
rationem. ration.

Priusquam montes fie- Before the mountains
rent, aut formaretur ter- were made, or the earth
ra et orbis: * a sæculo and the world were
et usque in sæculum tu formed; from eternity
es Deus. and to eternity, thou art
God.

Ne avertas hominem Turn not man away
in humilitatem: * et dix- to be brought low; and
isti: Convertimini filii thou hast said: Be con-
hominum. verted, O ye sons of
men!

Quoniam mille anni For a thousand years
ante oculos tuos, * tan- in thy sight, are but as
quam dies hesternæ quæ yesterday which is past
præterit. and gone.

Et custodia in nocte, And as a watch in the
* quæ pro nihilo habentur, eorum anni erunt. night; as things that
are counted nothing, so
shall their years be.

Mane sicut herba In the morning, man
transeat, mane floreat, shall grow up like grass:
et transeat: * vespere in the morning he shall

<p>decidat, induret, et arescat.</p>	<p>flourish, and pass away ; in the evening he shall fall, grow dry, and wither.</p>
--------------------------------------	--

<p>Quia defecimus in ira tua : * et in furore tuo turbati sumus.</p>	<p>For in thy wrath we are quickly consumed, and are troubled in thy indignation.</p>
--	---

<p>Posuisti iniquitates nostras in conspectu tuo : * sæculum nostrum in illuminatione vultus tui.</p>	<p>Thou hast set our ini- quities before thy eyes, our life in the light of thy countenance.</p>
---	--

<p>Quoniam omnes dies nostri defecerunt : * et in ira tua defecimus.</p>	<p>For all our days are spent ; and in thy wrath we have fainted away.</p>
--	--

<p>Anni nostri sicut araneameditabuntur : * dies annorum nostrorum in ipsis, septuaginta anni.</p>	<p>Our years shall be considered as a spider ; the days of our years in them are threescore and ten years.</p>
--	--

<p>Si autem in potentatibus, octoginta anni : * et amplius eorum, labor et dolor.</p>	<p>But if in the strong, they be fourscore years ; and what is more of them is labor and sor- row.</p>
---	--

<p>Quoniam supervenit mansuetudo : * et corripiemur.</p>	<p>For mildness is come upon us ; and we shall be corrected.</p>
--	--

<p>Quis novit potestatem iræ tuæ : * et præ timore tuo iram tuam dinumerare ?</p>	<p>Who knoweth the pow- er of thy anger : and for thy fear can number thy wrath ?</p>
---	---

Dexteram tuam sic So make thy right
notam fac: * et eruditos hand known: and make
corde in sapientia. us learned in heart, in
wisdom.

Convertere Domine Return, O Lord! how
usquequo? * et depre- long? and be entreated
cabilis esto super servos in favor of thy servants.
tuos.

Repleti sumus mane We are filled in the
misericordia tua: * et morning with thy mercy;
exultavimus, et delect- and we have rejoiced,
tati sumus omnibus die- and are delighted all our
bus nostris. days.

Lætati sumus pro die- We have rejoiced for
bus quibus nos humili- the days in which thou
asti: * annis, quibus hast humbled us: for the
vidimus mala. years in which we have
seen evils.

Respice in servos tuos, Look upon thy ser-
et in opera tua: * et vants, and upon their
dirige filios eorum. works: and direct their
children.

Et sit splendor Do- And let the brightness
mini Dei nostri super of the Lord our God
nos, et opera manuum be upon us; and direct
nostrarum dirige super thou the works of our
nos: * et opus manuum hands over us; yea, the
nostrarum dirige. work of our hands do
thou direct.

Here a candle is extinguished.

Ant. Dominus tan- *Ant.* The Lord was
quam ovis ad victimam led like a sheep to the

ductus est, et non aperuit os suum. slaughter, and he opened not his mouth.

Ant. Contritum est cor meum in medio mei, contremuerunt omnia ossa mea. *Ant.* My heart is broken within me, all my bones tremble.

PSALM 62.

DEUS, Deus meus, * ad te de luce vigilo. **O** GOD, my God! to thee do I watch at break of day.

Sitivit in te anima mea, * quam multiplicitati tibi caro mea. For thee my soul hath thirsted; for thee my flesh, O how many ways!

In terra deserta, et invia, et inaquosa: * sic in sancto apparui tibi, ut viderem virtutem tuam, et gloriam tuam. In a desert land, and where there is no way, and no water: so in the sanctuary have I come before thee, to see thy power and thy glory.

Quoniam melior est misericordia tua super vitas: * labia mea laudabunt te. For thy mercy is better than lives: thee my lips shall praise.

Sic benedicam te in vita mea: * et in nomine tuo levabo manus meas. Thus will I bless thee all my life long: and in thy name I will lift up my hands.

Sicut adipe et pinguedine repleatur anima mea: * et labiis exultationis laudabit os meum. Let my soul be filled as with marrow and fatness; and my mouth shall praise thee with joyful lips.

Si memor fui tui super stratum meum, in matutinis meditabor in te : * quia fuisti adjutor meus.

Et in velamento alarum tuarum exultabo : adhæsit anima mea post te : * me suscepit dextera tua.

Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ : * tradentur in manus gladii, partes vulpium erunt.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo : * quia obstructum est os loquentium iniqua.

If I have remembered thee upon my bed, I will meditate on thee in the morning : because thou hast been my helper.

And I will rejoice under the covert of thy wings : my soul hath stuck close to thee : thy right hand hath received me.

But they have sought my soul in vain, they shall go into the lower parts of the earth : they shall be delivered into the hands of the sword ; they shall be the portions of foxes.

But the king shall rejoice in God ; all they shall be praised that swear by him : because the mouth is stopped of them that speak wicked things.

PSALM 66.

DEUS misereatur nostri, et benedicat nobis : * illuminet **M**AY God have mercy on us, and bless us : may he

vultum suum super nos, cause the light of his
et misereatur nostri. countenance to shine
upon us, and may he
have mercy on us.

Ut cognoscamus in That we may know
terra viam tuam : * in thy way upon earth, thy
omnibus gentibus salu- salvation in all nations.
tare tuum.

Confiteantur tibi po- ,Let people confess to
puli Deus : * confitean- thee, O God ! let all peo-
tur tibi populi omnes. ple give praise to thee.

Lætentur et exultent Let the nations be
gentes : * quoniam judi- glad and rejoice ; for
cas populos in æquitate, thou judgest the people
et gentes in terra dirigis. with justice, and direct-
est the nations upon
earth.

Confiteantur tibi po- Let the people, O
puli Deus, confiteantur God ! confess to thee, let
tibi populi omnes : * ter- all the people give praise
ra dedit fructum suum. to thee. The earth hath
yielded her fruit.

Benedicat nos Deus, May God, our own
Deus noster, benedicat God, bless us : may God
nos Deus : * et metuant bless us : and all the
eum omnes fines terræ. ends of the earth fear
him.

Here a candle is extinguished.

Ant. Contritum est *Ant.* My heart is
cor meum in medio broken within me, all
mei, contremuerunt om- my bones tremble.
nia ossa mea.

Ant. Exhortatus es in virtute tua, et in refectio-
 ne sancta tua Domine
Ant. Thou hast encouraged us with thy
 power and thy holy refreshment, O Lord !

THE CANTICLE OF MOSES. *Exod. xv.*

CANTEMUS Domino ; gloriose enim magnificatus est : *
 equum et ascensorum dejecit in mare.
 LET us sing to the Lord ; for he is gloriously magnified ;
 the horse and its rider he hath thrown into the sea.

Fortitudo mea et laus mea Dominus, * et factus est mihi in salutem.
 The Lord is my strength and my praise ;
 and he is become a salvation to me.

Iste Deus meus et glorificabo eum : * Deus patris mei, et exaltabo eum.
 He is my God, and I will glorify him ; the God of my father, and I will exalt him.

Dominus quasi vir pugnator, omnipotens nomen ejus. * Currus Pharaonis, et exercitum ejus projecit in mare.
 The Lord is like a man of war Almighty is his name. Pharaoh's chariots and his army he hath cast into the sea.

Electi principes ejus submersi sunt in Mari Rubro : * abyssi operuerunt eos, descenderunt in profundum quasi lapides.
 His chosen captains are drowned in the Red Sea ; the paths have covered them ; they are sunk to the bottom like a stone.

Dextera tua Domine Thy right hand, O

*magnificata est in fortitudine ; dextera tua Domine percussit inimicum : * et in multitudine gloriæ tuæ deposuisti adversarios tuos.* Lord ! is magnified in strength ; thy right hand, O Lord ! hath slain the enemy. And in the multitude of thy glory, thou hast put down the adversaries.

*Misisti iram tuam, quæ devoravit eos sicut stipulam. * Et in spiritus tuus congregatae sunt aquæ.* Thou hast sent thy wrath, which hath devoured them like stubble. And by the blast of thy anger the waters were gathered together.

*Stetit unda fluens, * congregatae sunt abyssi in medio mari.* The flowing water stood, the depths were gathered together in the midst of the sea.

*Dixit inimicus : Persequar et comprehendam, * dividam spolia, implebitur anima mea.* The enemy said : I will pursue, and overtake : I will divide the spoils ; my soul shall have its fill.

*Evaginabo gladium meum, * interficiet eos manus mea.* I will draw my sword ; my hand shall slay them.

*Flavit spiritus tuus, et operuit eos mare : * submersi sunt quasi plumbum in aquis vehementibus.* Thy wind blew, and the sea covered them ; they sunk as lead in the mighty waters.

*Quis similis tui in fortibus Domine ? * quis similis tui, magnificus* Who is like thee among the strong, O Lord ! who is like to

in sanctitate, terribilis thee, glorious in holi-
 atque laudabilis, faciens ness, terrible and praise-
 mirabilia? worthy, doing wonders?

Extendisti manum tu- Thou stretchedst forth
 am, et devoravit eos thy hand, and the earth
 terra. * Dux fuisti in swallowed them. In thy
 misericordia tua populo mercy thou hast been
 quem redemisti. a leader to the people,
 which thou hast re-
 deemed.

Et portasti eum in And in thy strength,
 fortitudine tua, * ad thou hast carried them
 habitaculum sanctum to thy holy habitation.
 tuum.

Ascenderunt populi, Nations rose up, and
 et irati sunt: * dolores were angry; sorrow took
 obtinuerunt habitatores hold on the inhabitants
 Philisthiim. of Philistiim.

Tunc conturbati sunt Then were the princes
 principes Edom, ro- of Edom troubled, trem-
 bustos Moab obtinuit bling seized on the stout
 tremor: * obriguerunt men of Moab; and all
 omnes habitatores Cha- the inhabitants of Cha-
 naan. naan became stiff.

Irruat super eos for- Let fear and dread
 mido et pavor, * in mag- fall upon them in the
 nitudine brachii tui. greatness of thy arm.

Fiant immobiles quasi Let them become un-
 lapis, donec pertranseat movable as a stone, until
 populus tuus Domine: thy people, O Lord! pass
 * donec pertranseat po- by; until this thy people
 pulus tuus iste, quem pass by, which thou hast
 possedisti. possessed.

Introduces eos, et Thou shalt bring them
plantabis in monte hæ- in, and plant them in the
reditatis tuæ, * firmis- mountain of thy inheri-
simo habitaculo tuo tance, in thy most firm
quod operatus es Do- habitation, which thou
mine. hast made, O Lord!

Sanctuarium tuum Do- Thy sanctuary, O
mine, quod firmaverunt Lord! which thy hands
manus tuæ: * Dominus have established; the
regnabit in æternum, et Lord shall reign for ever
ultra. and ever.

Ingressus est enim For Pharaoh went in
eques Pharaoh cum cur- on horseback, with his
ribus et equitibus ejus chariots and horsemen
in mare: * et reduxit into the sea; and the
super eos Dominus aquas Lord brought back upon
maris. them the waters of the
sea.

Filii autem Israel am- But the children of
bulaverunt per siccum Israel walked on dry
* in medio ejus. ground in the midst
thereof.

Here a candle is extinguished.

Ant. Exhortatus es in *Ant.* Thou hast en-
virtute tua, et in refec- couraged us with thy
tione sancta tua Do- power and thy holy re-
mine. freshments, O Lord!

Ant. Oblatus est quia *Ant.* He was offered
ipse voluit, et peccata because it was his own
nostra ipse portavit. will, and he himself hath
carried our sins.

PSALM 148.

LAUDATE Domi- **P**RAISE ye the Lord
 num de cœlis : * from the heavens :
 laudate eum in excelsis. praise ye him in the high
 places.

Laudate eum omnes Praise ye him, all his
 Angeli ejus : * laudate Angels : praise ye him,
 eum omnes virtutes ejus. all his hosts !

Laudate eum sol et Praise ye him, O
 luna : * laudate eum sun and moon ! praise
 omnes stellæ et lumen. him, all ye stars, and
 light !

Laudate eum cœli Praise him, ye hea-
 cœlorum : * et aquæ vens of heavens ! and
 omnes, quæ super cœlos let all the waters, that
 sunt, laudent nomen are above the heavens,
 Domini. praise the name of the
 Lord !

Quia ipse dixit, et For he spoke, and
 facta sunt : * ipse man- they were made ; he
 davit, et creata sunt. commanded, and they
 were created.

Statuit ea in æternum, He hath established
 et in sæculum sæculi : them for ever, and for
 * præceptum posuit, et ages of ages : he hath
 non præteribit. made a decree, and it
 shall not pass away.

Laudate Dominum de Praise the Lord from
 terra : * dracones, et the earth, ye dragons,
 omnes abyssi. and all ye deeps.

Ignis, grando, nix, Fire, hail, snow, ice,

glacies, spiritus procel- stormy winds, which ful-
larum : * quæ faciunt fil his word :
verbum ejus.

Montes et omnes col- Mountains and all
les : * ligna fructifera, hills, fruitful trees and
et omnes cedri. all cedars :

Bestiæ, et universa Beasts and all cattle ;
pecora : * serpentes, et serpents and feathered
volucres pennatæ. fowls :

Reges terræ, et omnes Kings of the earth,
populi : * principes, et and all people, princes
omnes judices terræ. and all judges of the
earth :

Juvenes et virgines, Young men and mai-
senes cum junioribus dens : let the old with
laudent nomen Domini : the younger praise the
* quia exaltatum est no- name of the Lord : for
men ejus solius. his name alone is ex-
alted.

Confessio ejus super The praise of him is
cælum et terram : * et above heaven and earth :
exaltavit cornu populi and he hath exalted the
sui. horn of his people.

Hymnus omnibus A hymn to all his
sanctis ejus : * filiis Is- saints ; to the children
rael, populo appropin- of Israel, a people ap-
quanti sibi. proaching to him.

PSALM 149.

CANTATE Domino SING ye to the Lord
canticum novum : a new canticle ; let
* laus ejus in ecclesia his praise be in the
sanctorum. church of the saints.

Lætetur Israel in eo, Let Israel rejoice in
qui fecit eum : * et filii him that made him : and
Sion exultent in rege let the children of Sion
suo. be joyful in their king.

Laudent nomen ejus Let them praise his
in choro : * in tympano name in choir : let them
et psalterio psallant ei. sing to him with the tim-
brel and the psaltery.

Quia beneplacitum est For the Lord is well
Domino in populo suo : pleased with his people.
* et exaltabit mansuetos and he will exalt the
in salutem. meek unto salvation.

Exultabunt sancti in The saints shall rejoice
gloria : * lætabuntur in in glory : they shall be
cubilibus suis. joyful in their beds.

Exaltationes Dei in The high praises of
guttore eorum : * et gla- God shall be in their
dii ancipites in manibus mouth : and two-edged
eorum : swords in their hands :

Ad faciendam vindic- To execute vengeance
tam in nationibus, * in- upon the nations, chas-
crepationes in populis. tisements among the
people :

Ad alligandos reges To bind their kings
eorum in compedibus : with fetters, and their
* et nobiles eorum in nobles with manacles
manicis ferreis. of iron.

Ut faciant in eis ju- To execute upon them
diciū conscriptum : * the judgment that is
gloria hæc est omnibus written : this glory is to
sanctis ejus. all his saints.

PSALM 150.

LAUDATE Domi- **P**RAISE ye the Lord
num in sanctis in his holy places :
ejus : * laudate eum in praise ye him in the fir-
firmamento virtutis ejus. mament of his power.

Laudate eum in vir- Praise ye him for his
tutibus ejus : * laudate mighty acts : praise ye
eum secundum multi- him according to the
tudinem magnitudinis multitude of his great-
ejus. ness.

Laudate eum in sono Praise him with sound
tubæ : * laudate eum in of trumpet : praise him
psalterio et cithara. with psaltery and harp.

Laudate eum in tym- Praise him with tim-
pano et choro : * lau- brel and choir : praise
date eum in chordis et him with strings and
organo. organs.

Laudate eum in cym- Praise him on high-
balis benesonantibus ; sounding cymbals :
laudate eum in cymba- praise him on cymbals
lis jubilationis : * omnis of joy : let every spirit
spiritus laudet Domi- praise the Lord.
num.

Here a candle is extinguished.

Ant. Oblatus est quia *Ant.* He was offered,
ipse voluit, et peccata because it was his own
nostra ipse portavit. will, and he himself hath
carried our sins.

V. Homo pacis meæ, *V.* The man of my
in quo speravi. peace, in whom I trusted.

R. Qui edebat panes *R.* Who ate my bread

meos, ampliavit adver- hath greatly supplanted
sum me supplantatio- me.
nem.

Ant. Traditor autem *Ant.* He that betrayed
dedit eis signum, dicens: him, gave them a sign,
Quem osculatus fuero, saying: Whomsoever I
ipse est, tenete eum. shall kiss, that is he, lay
hold on him.

THE CANTICLE OF ZACHARY. *Luke i.*

BENEDICTUS Do- **B**LESSED be the
minus Deus Israel, Lord God of Is-
* quia visitavit, et fecit rael, because he hath
redemptionem plebis visited, and wrought the
suæ: redemption of his peo-
ple:

Et erexit cornu salutis And hath raised up a
nobis, * in domo David horn of salvation to us,
pueri sui. in the house of David,
his servant.

Sicut locutus est per As he spoke by the
os sanctorum, * qui a mouth of his holy pro-
sæculo sunt, propheta- phets, who are from the
rum ejus. beginning.

Salutem ex inimicis Salvation from our
nostris, * et de manu enemies, and from the
omnium qui oderunt hand of all that hate us:
nos:

Ad faciendam miseri- To perform mercy to
cordiam cum patribus our fathers; and to re-
nostris: * et memorari member his holy cove-
testamenti sui sancti. nant.

Jusjurandum, quod The oath which he

juravit ad Abraham pa- swore to Abraham, our
trem nostrum, * datu- father, that he would
rum se nobis : grant to us :

Here the last candle on the Gospel side of the Altar is extinguished, and at the next verse the last on the Epistle side, and so on, alternating one at each verse.

Ut sine timore, de That being delivered
manu inimicorum nos- from the hand of our
trorum liberati, * ser- enemies, we may serve
viamus illi. him without fear.

In sanctitate et justi- In holiness and jus-
tia coram ipso, * omni- tice before him, all our
bus diebus nostris. days.

Et tu puer, propheta And thou, child, shalt
Altissimi vocaberis : * be called the prophet of
præibis enim ante faci- the Highest ; for thou
em Domini parare vias shalt go before the face
ejus. of the Lord to prepare
his ways ;

Ad dandam scientiam To give knowledge of
salutis plebi ejus : * in salvation to his people,
remissionem peccatorum unto the remission of
eorum : their sins ;

Per viscera misericor- Through the bowels
diæ Dei nostri : * in qui- of the mercy of our
bus visitavit nos, oriens God ; in which the
ex alto : Orient from on high
hath visited us ;

Illuminare his, qui in To enlighten them that
tenebris et in umbra sit in darkness, and in
mortis sedent : * ad di- the shadow of death ; to
rigendos pedes nostros direct our feet in the
in viam pacis. way of peace.

Here the candle which was left burning at the top of the triangular candlestick is taken down, and concealed under the Epistle side of the Altar.

Ant. Traditor autem *Ant.* He that betrayed
dedit eis signum, dicens: him, gave them a sign,
Quem osculatus fuero, saying: Whomsoever I
ipse est, tenete eum. shall kiss, that is he, lay
hold on him.

Here all kneel.

V. CHRISTUS factus est pro V. CHRIST became
nobis obediens usque ad unto death.
mortem.

Pater noster, *totum sub* Our Father, *privately.*
silentio.

The Psalm Miserere, p. 230, is recited in a low voice; and in the end, the following prayer, without the Oremus.

RESPICE, quæsu- LOOK down, O
mus Domine, su- Lord! we beseech
per hanc familiam tuam, thee, on this thy family,
pro qua Dominus noster for which our Lord Je-
Jesus Christus non du- sus Christ was pleased
bitavit manibus tradi to be delivered into the
nocentium, et crucis hands of the wicked, and
subire tormentum. *Sed* to suffer the torment of
dicitur sub silentio: Qui the cross. *But say in a*
tecum vivit et regnat in *low voice:* Who with thee
unitate Spiritus sancti and the Holy Ghost, liv-
Deus, per omnia sæcula eth and reigneth, one
sæculorum. Amen. God, world without end.
Amen.

At the end of the prayer a little noise is made; the lighted candle is brought from under the Altar, and all rise and retire in silence.

MAUNDY THURSDAY.

THE Roman Missal and Breviary call this day *Feria quinta in Cena Domini*; this is, *The Thursday of the Lord's Supper*, being the day when our Lord, at his last supper, instituted the Sacrament of the Eucharist. It is called by the French *Jeudi Absolut*, or *Absolution Thursday*; because the sentence of Absolution was then pronounced over the public penitents. We call it *Maunday Thursday*, from the ceremony of washing the feet, called in the Rubric *Mandatum*, which is the first *Antiphon* sung during the ceremony.

The Mass on this day differs from the rest of the Office. That of the Holy Eucharist is celebrated, a subject, therefore, of joy and thanksgiving, expressed by the ringing of bells and the white color of the vestments and ornaments of the Altar. For, though the Church is wholly taken up during this week with the passion of *Christ*, and for that reason has appointed the feast of *Corpus Christi* as a day of thanksgiving for the institution of that Sacrament, yet she could not refrain from some expressions of her joy and gratitude on the very day when our Lord was pleased to give us so wonderful a pledge of his love. But after the *Gloria in Excelsis* the bells are silent during the remainder of this day, all *Good Friday* and *Holy Saturday*, until the recurrence of the same Angelical hymn on the last-mentioned day. This is intended to honor the wonderful silence of our Saviour during his passion, and to express the astonishment and mourning of the Church for the death of her Spouse.

The Rubric prescribes the consecration of two Hosts—one for the sacrifice of this day, the other to be carried in solemn procession to a place adorned with lights, where it is kept with great splendor for the office of the next day. The reason of this solemn worship of God in the B. Sacrament is to give the people an opportunity of returning thanks to God for this inestimable blessing on the very day itself of its institution; and this sentiment is strikingly evinced by them in their frequent visits to the places where it is reserved. The B. Sacrament is removed from the principal Altar, that the devotion of the passion, which was there commenced the evening before, at the *Tenebræ*, may be continued without pomp or magnificence. The custom of visiting the B. Sacrament on this day is commonly called *Visiting Sepulchres*, but very improperly and contrary to the intention of the Church, which, in her Rubric, ordains the honor given to it to be expressed by lights and the richest ornaments—things very unbecoming a Sepulchre. Besides, it would be preposterous to pay our devotions to *Jesus Christ* in his grave

before the Church commemorates his crucifixion. For this reason representations of that kind, made under the Altar where the Holy Eucharist is kept, must be esteemed a devotion of private persons or particular countries, not in accordance with the original design of the Church of *Rome*.

After the vespers, the Priest with his ministers divest the Altars of the church of their coverings and other ornaments. The Antiphon *Diviserunt* and the Psalm *Deus, Deus meus*, said by the Priest and sung by the choir during the ceremony, sufficiently show that it represents the stripping of our Saviour of his garments, for which the soldiers cast lots, and which they divided among themselves. The nakedness of the Altar signifies that Christ in his passion lost all his beauty and majesty, and was in a manner deprived of the glory of his divine nature.

On this day the clergy of some churches meet to perform the ceremony of washing the feet, called in the Rubric *Mandatum*, or the *Commandment*, because it is commanded by the example and words of *Jesus Christ*, in the gospel sung before the Priest begins to wash the feet. Hence, in each church the superior washes the feet of his inferiors; many rich do the same to the poor; and kings disdain not to stoop to the feet of their subjects. And it teaches us to imitate the humility of our Saviour, and to cleanse our souls from the stains of the smallest sins.

The Mass.

*The Priest begins the Mass at the foot of the Altar, as at page 13
down to Peccata mea—My sins, p. 17.*

THE INTROIT.

<p>NOS autem gloriari oportet in cruce domini nostri Jesu Christi; in quo est salus, vita et resurrectio nos- tra, per quem salvati et liberati sumus. <i>Psal.</i> Deus misereatur nostri, et benedicat nobis: illu- minet vultum suum su-</p>	<p>WE ought to glory in the cross of our Lord Jesus Christ; in whom is our salvation, life, and resurrection; by whom we have been saved, and delivered. <i>The Psalm.</i> May God have mercy on us, and bless us: may he cause</p>
--	--

per nos, et misereatur the light of his counte-
 nostri.—Nos autem, etc. nance to shine upon us,
 and may he have mercy
 on us.—We ought, etc.

[*The Kyrie, Gloria, and Dominus Vobiscum, page 17.*]

*The bells are rung during the Gloria in Excelsis, but no more till
 Holy Saturday.*

THE COLLECT.

Oremus.

Let us pray.

DEUS, a quo et Ju- **O** GOD! from whom
 das reatus sui Judas received
 pœnam, et confessionis the punishment of his
 suæ latro præmium sin, and the thief the
 sumpsit: concede nobis reward of his confes-
 tuæ propitiationis effec- sion: grant us the effects
 tum: ut, sicut in pas- of thy mercy; that, as
 sione sua Jesus Christus our Lord Jesus Christ,
 Dominus noster diversa at the time of his pas-
 utrisque intulit stipen- sion, dispensed on both
 dia meritorum; ita nobis, different rewards of their
 ablato vetustatis errore, merits; so having de-
 resurrectionis suæ gra- stroyed the old man in
 tiam largiatur. Qui te- us, he may give us the
 cum vivit et regnat in grace of his resurrec-
 unitate Spiritus sancti tion; who with thee,
 Deus, per omnia sæcula and the Holy Ghost,
 sæculorum. liveth and reigneth, one

God, world without end.

R. Amen.

R. Amen.

THE EPISTLE.

Lectio Epistolæ beati Pauli Apostoli ad Corinthios. 1 Cor. xi. 20-32. The Lesson from the Epistle of St. Paul the Apostle, to the Corinthians. 1 Cor. xi. 20-32.

FRATRES, convenientibus vobis in unum, jam non est Dominicam cœnam manducare. Unusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit, alius autem ebrius est. Numquid domos non habetis ad manducandum et bibendum? Aut Ecclesiam Dei contemnitis, et confunditis eos qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo. Ego enim accepi a Domino quod et tradidi vobis, quoniam Dominus Jesus in qua nocte tradebatur, accepit panem, et gratias agens fregit, et dixit: Accipite, et manducate: hoc est corpus meum, quod pro vobis tradetur: hoc fa-

BRETHREN, when you come together into one place, it is not now to eat the Lord's supper. For every one taketh before his supper to eat. And one indeed is hungry, and another is drunk. What! have you not houses to eat and drink in? Or despise ye the Church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord, that which also I delivered to you: that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke it, and said: Take ye, and eat; this is my body, which shall be de-

cite in meam commemorationem. Similiter et calicem, postquam cœnavit, dicens : Hic calix novum testamentum est in meo sanguine. Hoc facite, quotiescumque bibetis, in meam commemorationem : quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis, donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem seipsum homo, et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos dijudicemus, non utique judicemur. Dum judicaverimur, non estis commemo-

livered for you : this do for the commemoration of me. In like manner, also, the chalice, after he had supped, saying : This chalice is the new testament in my blood. This do ye, as often as you shall drink it, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come. Wherefore, whoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself, and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak

mur autem, a Domino among you, and many
 corripimur, ut non cum sleep. But if we would
 hoc mundo damnemur. judge ourselves, we
 should not be judged.
 But while we are judged,
 we are chastised by the
 Lord, that we be not
 condemned with this
 world.

THE GRADUAL.

CHRISTUS factus **C**HRIST became
 est pro nobis obe- obedient for us
 diens usque ad mortem, unto death, even the
 mortem autem crucis. death of the cross.

V. Propter quod et *V.* Wherefore, God
 Deus exaltavit illum, et also hath exalted him,
 dedit illi nomen, quod and hath given him a
 est super omne nomen. name, which is above
 every name.

Munda cor meum, etc., Cleanse my heart, etc.,
 as p. 19. as p. 19.

THE GOSPEL.

Sequentia sancti Evan- Continuation of the holy
 gelii secundum Joan- Gospel, according to
 nem. Cap. xiii. 1-15. St. John. Chap. xiii.
 1-15.

ANTE diem festum **B**EFORE the festi-
 paschæ, sciens Je- val day of the
 sus quia venit hora ejus, pasch, Jesus knowing
 ut transeat ex hoc mun- that his hour was come,
 do ad Patrem: cum di- that he should pass out
 lexisset suos. qui erant of this world to the Fa-

in mundo, in finem dilexit eos. Et cœna facta, cum diabolus jam misset in cor ut traderet eum Judas Simonis Iscariotæ; sciens quia omnia dedit ei Pater in manus, et quia a Deo exivit, et ad Deum vadit, surgit a cœna, et ponit vestimenta sua: et cum accepisset linteam, præcinxit se. Deinde mittit aquam in pelvim, et cœpit lavare pedes discipulorum, et extergere linteo, quo erat præcinctus. Venit ergo ad Simonem Petrum. Et dicit ei Petrus: Domine, tu mihi lavas pedes! Respondit Jesus, et dixit ei: Quod ego facio, tu nescis modo, scies autem postea. Dicit ei Petrus: Non lavabis mihi pedes in æternum. Respondit ei Jesus: Si non laverō te, non habebis partem mecum. Dicit ei Simon Petrus: Domine, non tantum pedes meos, sed et man-

ther; having loved his own who were in the world, he loved them to the end. And when supper was done, the devil having now put into the heart of Judas, the son of Simon the Iscariot, to betray him; knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God: he riseth from supper, and layeth aside his garments: and having taken a towel, he girded himself. After that, he poureth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girt. He cometh therefore to Simon Peter. And Peter saith to him: Lord! dost thou wash my feet? Jesus answered, and said to him: What I do thou knowest not now, but thou shalt know hereafter. Peter saith

nus et caput. Dicit ei to him : Thou shalt ne-
 Jesus : Qui lotus est, ver wash my feet. Jesus
 non indiget nisi ut pedes answered him : If I wash
 lavet, sed est mundus thee not, thou shalt have
 totus. Et vos mundi no part with me. Si-
 estis, sed non omnes. mon Peter saith to him :
 Sciebat enim quisnam Lord ! not only my feet,
 esset qui traderet eum : but also my hands and
 propterea dixit : Non my head. Jesus saith
 estis mundi omnes. Post to him : He that is
 quam ergo lavit pedes washed, needeth not but
 eorum, et accepit vesti to wash his feet, but is
 menta sua, cum recu clean wholly. And you
 buisset iterum, dixit eis : are clean, but not all.
 Scitis quid fecerim vo- For he knew who he
 bis ? Vos vocatis me was that would betray
 Magister, et Domine ; him : therefore he said :
 et bene dicitis : sum You are not all clean.
 etenim. Si ergo ego Then after he had
 lavi pedes vestros, Do washed their feet, and
 minus et Magister ; et taken his garments, be-
 vos debetis alter alte- ing sat down again, he
 rius lavare pedes. said to them : Know
 Exemplum enim dedi you what I have done
 to you ? You call me
 Master, and Lord ; and
 you say well, for so I
 am. If then I, being
 your Lord and Master,
 have washed your feet :
 you also ought to wash
 one another's feet. For
 I have given you an

vobis, ut quemadmodum ego feci vobis, ita et vos faciatis. example, that as I have done to you, so you do also.

The Credo, p. 20.

THE OFFERTORY.

DEXTERA Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini. **T**HE right hand of the Lord hath wrought strength; the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Suscipe, etc., p. 22, down to Then the priest says *Amen, p. 23.*

THE SECRET.

IPSE tibi, quæsumus, Domine sancte, Pater omnipotens, æterne Deus, sacrificium nostrum reddat acceptum, qui discipulis suis in sui commemorationem hoc fieri hodierna traditione monstravit, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat, etc. **W**E beseech thee, O holy Lord, Almighty Father, eternal God! that our Lord Jesus Christ, thy Son, may make our sacrifice acceptable to thee, who on this day commanded his disciples to celebrate it in memory of him; who liveth, etc.

The Preface, p. 94. The Canon, p. 28, as far as Communicantes.

COMMUNICANTES, et diem sacratissimum celebrantes, **P**ARTAKING of the same communion, and celebrating this

quo Dominus noster most sacred day, on
 Jesus Christus pro nobis which our Lord Jesus
 est traditus : sed et me- Christ was betrayed for
 moriam venerantes im- us; and also honoring,
 primis gloriosæ semper in the first place, the
 virginis Mariæ, genitri- memory of the glorious
 cis ejusdem Dei et Do- ever Virgin Mary, mo-
 mini nostri Jesu Christi: ther of the same God,
 sed et beatorum aposto- and our Lord Jesus
 lorum ac martyrum tuo- Christ; as also of thy
 rum, Petri et Pauli, An- blessed apostles and
 dreæ, Jacobi, Joannis, martyrs Peter and Paul,
 Thomæ, Jacobi, Philip- Andrew, James, John,
 pi, Bartholomæi, Mat- Thomas, James, Philip,
 thæi, Simonis et Thad- Bartholomew, Matthew,
 dæi : Lini, Cleti, Cle- Simon and Thaddeus,
 mentis, Xysti, Cornelii, Linus, Cletus, Clement,
 Cypriani, Laurentii, Xystus, Cornelius, Cy-
 Chrysogoni, Joannis et prian, Laurence, Chry-
 Pauli, Cosmæ et Damia- sogonus, John and Paul,
 ni, et omnium Sancto- Cosmas and Damian,
 rum tuorum : quorum and of all thy saints :
 meritis precibusque con- by whose merits and
 cedas ut in omnibus prayers grant that we
 protectionis tuæ munia- may in all things be de-
 mur auxilio. Per eun- fended by the help of
 dem Christum Domi- thy protection; through
 num nostrum. Amen. the same Christ our
 Lord. Amen.

Hanc igitur oblatio- We therefore beseech
 nem servitutis nostræ, thee to accept this obla-
 sed et cunctæ familiæ tion of our servitude,
 tuæ, quam tibi offerimus, and of thy whole family,

ob diem in qua Dominus which we make to thee
 noster Jesus Christus in memory of the day
 tradidit discipulis suis on which our Lord Jesus
 corporis et sanguinis sui Christ commanded his
 mysteria celebranda : disciples to celebrate the
 quæsumus Domine, ut mysteries of his body
 placatus accipias : and blood : dispose our
 esque nostros in tua pace days in thy peace : pre-
 disponas : atque ab æter- serve us from eternal
 na damnatione nos eri- damnation, and place us
 pi, et in electorum tuo- in the number of thy
 rum jubeas grege nu- elect ; through the same
 merari. Per eundem Christ our Lord. Amen.
 Christum Dominum nos-
 trum. Amen.

Quam oblationem tu Vouchsafe, we beseech
 Deus in omnibus, quæ- thee, O God ! to make
 sumus, benedictam, ad- this oblation, in all
 scriptam, ratam, rationa- things, blessed, approv-
 bilem, acceptabilemque ed, ratified, reasonable,
 facere digneris : ut nobis and acceptable ; that it
 corpus et sanguis fiat may be made for us the
 dilectissimi Filii tui body and blood of thy
 Domini nostri Jesu most beloved Son, our
 Christi. Lord Jesus Christ.

Qui pridie quam pro Who, on the day be-
 nostra omniumque sa- fore he suffered for the
 lute pateretur, hoc est, salvation of us and of
 hodie, accepit panem, all men, that is, on this
 etc. day, took bread, etc.

*All the rest to the Communion, as p. 31, etc., except that the kiss
 of peace is not given, in detestation of the treacherous kiss
 of Judas.*

On this day the Priest consecrates two Hosts, reserving one for the next day, when there is no consecration. Before he washes his fingers, he puts the reserved Host into another chalice, which is placed in the middle of the Altar, and covered with the paten, and veil.

THE COMMUNION.

<p>DOMINUS Jesus, postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis : Scitis quid fecerim vobis ego Dominus et magister ? Exemplum dedi vobis, ut et vos ita faciatis.</p>	<p>THE Lord Jesus, after he had supped with his disciples, washed their feet, and said to them : Know you what I, your Lord and master, have done to you ? I have given you an example, that you do so also.</p>
---	---

THE POST-COMMUNION.

Oremus.

Let us pray.

<p>REFECTI vobis alimentis, quæsumus Domine Deus noster, ut quod tempore nostræ mortalitatis exequimur, immortalitatis tuæ munere consequamur. Per Dominum nostrum, etc.</p>	<p>WE beseech thee, O Lord, our God ! that being nourished with this life-giving food, we may receive by thy grace in immortal glory what we celebrate in this mortal life through our Lord, etc.</p>
---	--

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. Ite, missa est.

V. Depart, Mass is done.

R. Deo gratias.

R. Thanks be to God

The rest of the Mass as on p. 43.

On this day a proper place is prepared in some Chapel or Altar of the Church, and decently adorned with hangings and lights, where the chalice with the reserved Host is to be kept until the next day. At the end of the Mass, the Priest carries the B. Sacrament, in solemn procession, to the said place, being accompanied with lights and fuming censers. Being come to the place, the B. Sacrament is placed on the Altar, fumed thrice with incense, and placed in a Tabernacle. During the procession the following Hymn is sung:

THE HYMN.

PANGE, lingua ! gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi,
Rex effudit gentium.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

In supremæ nocte cœnæ
Recumbens cum fratribus
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum caro, panem verum
Verbo carnem efficit,
Fitque sanguis Christi merum,
Et si sensus deficit,

Ad firmandum cor sincerum
Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur cernui,
Et antiquum documentum
Novo cedat ritui :
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio :
Procedenti ab utroque
Compar sit laudatio. Amen.

The same in English.

SING, O my tongue ! adore and praise
The depth of God's mysterious ways ;
How Christ, the world's great King, bestow'd
His flesh, conceal'd in human food,
And left mankind the blood, that paid
The ransom for the souls he made.

Giv'n from above, and born for man,
From Virgin's womb his life began ;
He liv'd on earth, and preach'd, to sow
The seeds of heav'nly truth below ;
Then seal'd his mission from above
With strange effects of pow'r and love.

'Twas on that ev'ning, when the last
And most mysterious supper past ;

When Christ with his disciples sat
To close the law with legal meat ;
Then to the twelve himself bestow'd,
With his own hands, to be their food.

The Word, made flesh for love of man,
His word turns bread to flesh again,
And wine to blood, unseen by sense,
By virtue of Omnipotence ;
And here the faithful rest secure,
Whilst God can vouch, and faith ensure.

To this mysterious table now
Our knees, our hearts, and sense we bow ;
Let ancient rites resign their place
To nobler elements of grace,
And faith for all defects supply,
While sense is lost in mystery.

To God the Father, born of none,
To Christ, his co-eternal Son,
And Holy Ghost, whose equal rays
From both proceed, one equal praise,
One honor, jubilee, and fame,
For ever bless his glorious name. **Amen.**

The Vespers.

Pater Noster and Ave Maria are said in a low voice,

<p><i>Ant.</i> CALICEM salutaris accipiam, et nomen Domini invocabo</p>	<p><i>Ant.</i> I WILL take the chalice of salvation, and I will call upon the name of the Lord.</p>
--	--

PSALM 115.

<p>CREDIDI, propter quod locutus sum: * ego autem humiliatus sum nimis.</p>	<p>I HAVE believed, therefore have I spoken: but I have been humbled exceedingly.</p>
--	--

<p>Ego dixi in excessu meo: * Omnis homo mendax.</p>	<p>I said in my excess: Every man is a liar.</p>
--	--

<p>Quid retribuam Domino, * pro omnibus quæ retribuit mihi?</p>	<p>What shall I render to the Lord, for all the things that he hath rendered to me?</p>
---	---

<p>Calicem salutaris accipiam, * et nomen Domini invocabo.</p>	<p>I will take the chalice of salvation, and I will call upon the name of the Lord.</p>
--	---

<p>Vota mea Domino reddam coram omni populo ejus: * pretiosa in conspectu Domini mors sanctorum ejus.</p>	<p>I will pay my vows to the Lord before all his people: precious in the sight of the Lord is the death of his saints.</p>
---	--

<p>O Domine, quia ego servus tuus: * ego servus tuus, et filius ancillæ tuæ.</p>	<p>O Lord! for I am thy servant: I am thy servant, and the son of thy handmaid.</p>
--	---

Dirupisti vincula mea : Thou hast broken my
 * tibi sacrificabo hos- bonds. I will sacrifice
 tiam laudis, et nomen to thee the sacrifice of
 Domini invocabo. praise, and I will call
 upon the name of the
 Lord.

Vota mea Domino I will pay my vows to
 reddam in conspectu the Lord in the sight of
 omnis populi ejus : * in all his people, in the
 atriis domus Domini, in courts of the house of
 medio tui, Jerusalem. the Lord : in the midst
 of thee, O Jerusalem !

Ant. Calicem saluta- *Ant.* I will take the
 ris accipiam, et nomen chalice of salvation, and
 Domini invocabo. I will call upon the
 name of the Lord.

Ant. Cum his qui ode- *Ant.* With them that
 runt pacem, eram paci- hated peace, I was
 ficus : dum loquebar peaceable ; when I
 illis, impugnabant me spoke to them, they
 gratis. fought against me with-
 out cause.

PSALM 119.

AD Dominum, cum **I**N my trouble I cried
 tribularer, clama- to the Lord ; and he
 vi : * et exaudivit me. heard me.

Domine, libera ani- O Lord ! deliver my
 mam meam a labiis ini- soul from wicked lips,
 quis, * et a lingua do- and a deceitful tongue.
 losa.

Quid detur tibi, aut What shall be given
 to thee, or what shall be

quid apponatur tibi, * added to thee, to a de-
ad linguam dolosam? ceitful tongue?

Sagittæ potentis acu- The sharp arrows of
tæ, * cum carbonibus the mighty, with coals
desolatoriis. that lay waste.

Heu mihi, quia inco- Wo is me that my so-
latus meus prolongatus journeying is prolonged!
est: habitavi cum habi- I have dwelt with the
tantibus cedar: * mul- inhabitants of Cedar.
tum incola fuit anima My soul hath been long
mea. a sojourner.

Cum his qui oderunt With them that hated
pacem, eram pacificus: peace, I was peaceable:
* cum loquebar illis, when I spoke to them,
impugnabant me gratis. they fought against me
without cause.

Ant. Cum his qui ode- *Ant.* With them that
runt pacem, eram paci- hated peace, I was
ficus: dum loquebar peaceable; when I spoke
illis, impugnabant me to them, they fought
gratis. against me without
cause.

Ant. Ab hominibus *Ant.* From unjust
iniquis libera me, Do- men deliver me, O
mine. Lord!

PSALM 139.

ERIPE me Domine, **D**ELIVER me, O
ab homine malo: * Lord! from the
a viro iniquo eripe me. evil man; rescue me
from the unjust man.

Qui cogitaverunt ini- Who have devised ini-
quities in their hearts:

quitates in corde : * tota all the day long they
die constituebant prælia. designed battles.

Acuerunt linguas suas They have sharpened
sicut serpentis : * vene- their tongues like a ser-
num aspidum sub la- pent : the venom of asps
biis eorum. is under their lips.

Custodi me Domine, Keep me, O Lord !
de manu peccatoris : * from the hand of the
et ab hominibus iniquis wicked ; and from un-
eripe me. just men deliver me.

Qui cogitaverunt sup- Who have proposed
plantare gressus meos : to supplant my steps ;
* absconderunt superbi the proud have hidden
laqueum mihi. a net for me.

Et funes extenderunt And they have stretch-
in laqueum : * juxta iter ed out cords for a snare :
scandalum posuerunt they have laid for me a
mihi. stumbling-block by the
wayside.

Dixi Domino : Deus I said to the Lord :
meus es tu : exaudi, Thou art my God : hear,
Domine, vocem depre- O Lord ! the voice of my
cationis meæ. supplication.

Domine, Domine vir- O Lord, Lord ! the
tus salutis meæ : * strength of my salva-
obumbrasti super caput tion : thou hast over-
meum in die belli. shadowed my head in
the day of battle.

Ne tradas me Domine, Give me not up, O
a desiderio meo pecca- Lord ! from my desire
tori : * cogitaverunt to the wicked : they
contra me, ne dere- have plotted against
me ; do not thou forsake

linquas me, ne forte
exaltentur.

Caput circuitus eo-
rum : * labor labiorum
ipsorum operiet eos.

Cadent super eos car-
bones, in ignem dejicies
eos : * in miseriis non
subsistent.

Vir linguosus non di-
rigetur in terra : * vi-
rum injustum mala ca-
pient in interitu.

Cognovi quia faciet
Dominus judicium inop-
is : * et vindictam
pauperum.

Verumtamen justus
confitebuntur nomini
tuo : * et habitabunt
recti cum vultu tuo.

Ant. Ab hominibus ini-
quis libera me, Domine.

Ant. Custodi me a
laqueo, quem statuerunt
mihi, et a scandalis ope-
rantium iniquitatem.

me, lest they should tri-
umph.

The head of their com-
passing me about : the
labor of their lips shall
overwhelm them.

Burning coals shall
fall upon them ; thou wilt
cast them down into the
fire ; in miseries they
shall not be able to stand.

A man full of tongue
shall not be established
in the earth : evils shall
catch the unjust man
unto destruction.

I know that the Lord
will do justice to the
needy, and will revenge
the poor.

But as for the just,
they shall give glory to
thy name ; and the up-
right shall dwell with
thy countenance.

Ant. From unjust men
deliver me, O Lord !

Ant. Keep me from
the snare, which they
have laid for me, and
from the stumbling-
blocks of them that work
iniquity.

PSALM 140.

DOMINE clamavi **I** HAVE cried to thee,
ad te, exaudi me: O Lord! hear me;
* intende voci meæ, cum hearken to my voice
clamavero ad te. when I cry to thee.

Dirigatur oratio mea Let my prayer be di-
sicut incensum in con- rected as incense in thy
spectu tuo: * elevatio sight; the lifting up of
manuum mearum sacri- my hands as evening
ficiū vespertinum. sacrifice.

Pone, Domine, custo- Set a watch, O Lord!
diam ori meo, * et osti- before my mouth, and a
um circumstantiæ labiis door round about my
meis. lips.

Non declines cor me- Incline not my heart
um in verba malitiæ, * to evil words, to make
ad excusandas excusa- excuses in sins.
tiones in peccatis.

Cum hominibus ope- With men that work
rantibus iniquitatem, * iniquity, I will not com-
et non communicabo municate with the
cum electis eorum. choicest of them.

Corripiet me justus in The just man shall
misericordia, et incre- correct me in mercy,
pabit me: * oleum au- and reprove me; but let
tem peccatoris non im- not the oil of the sinner
pinguet caput meum. fatten my head.

Quoniam adhuc et Formy prayer also shall
oratio mea in benepla- still be against the things
citis eorum: * absorpti with which they are well
sunt juncti petræ iudices pleased; their judges
eorum. falling upon the rock
have been swallowed up.

Audient verba mea They shall hear my
 quoniam potuerunt: * words, for they have
 sicut crassitudo terræ prevailed; as when
 erupta est super terram. the thickness of earth
 is broken up upon the
 ground.

Dissipata sunt ossa Our bones are scat-
 nostra secus infernum: tered by the side of hell:
 * quia ad te Domine, but to thee, O Lord,
 Domine, oculi mei: in Lord! are my eyes; in
 te speravi, non auferas thee have I put my
 animam meam. trust, take not away my
 soul.

Custodi me a laqueo, Keep me from the
 quem statuerunt mihi: * snare, which they have
 et a scandalis operan- laid for me, and from
 tium iniquitatem. the stumbling - block
 of them that work
 iniquity.

Cadent in retiaculo The wicked shall fall
 ejus peccatores: * sin- in his net; I am alone
 gulariter sum ego, donec until I pass.
 transeam.

Ant. Custodi me a la- *Ant.* Keep me from
 queo, quem statuerunt the snare, which they
 mihi, et a scandalis ope- have laid for me, and
 rantium iniquitatem. from the stumbling-
 blocks of them that
 work iniquity.

Ant. Considerabam *Ant.* I looked on my
 ad dexteram, et vide- right hand, and beheld,
 bam, et non erat qui and there was no one
 cognosceret me. that would know me.

PSALM 141.

VOCE mea ad Dominum clamavi : * **I** CRIED to the Lord with my voice : with my voice I made supplication to the Lord.

Effundo in conspectu ejus orationem meam, * et tribulationem meam ante ipsum pronuntio. In his sight I pour out my prayer, and before him I declare my trouble.

In deficiendo ex me spiritum meum, * et tu cognovisti semitas meas. When my spirit failed me, then thou knewest my paths.

In via hac qua ambulabam, * absconderunt laqueum mihi. In this way wherein I walked, they have hidden a snare for me.

Considerabam ad dexteram, et videbam : * et non erat qui cognosceret me. I looked on my right hand, and beheld, and there was no one that would know me.

Periit fuga a me, * et non est qui requirat animam meam. Flight hath perished from me : and there is no one that hath regard to my soul.

Clamavi ad te Domine ; * dixi : Tu es spes mea, portio mea in terra viventium. I cried to thee, O Lord ! I said : Thou art my hope, my portion in the land of the living.

Intende ad deprecationem meam : * quia humiliatus sum nimis. Attend to my supplication : for I am brought very low.

Libera me a persecutoribus me : * quia confortati sunt super me. Deliver me from my persecutors, for they are stronger than I.

Educ de custodia animam meam ad confitendum nomini tuo : * me expectant justi, donec retribuas mihi.

Ant. Considerabam ad dexteram, et videbam, et non erat qui cognosceret me.

Ant. Cœnantibus autem illis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis.

Bring my soul out of prison, that I may praise thy name : the just wait for me, until thou reward me.

Ant. I looked on my right hand, and beheld, and there was no one that would know me.

Ant. Whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples.

THE CANTICLE OF THE B. V. MARY. *Luke i.*

MAGNIFICAT *
anima mea Dominum :

Et exultavit spiritus meus * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ : * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est : * et sanctum nomen ejus.

Et misericordia ejus a

MY soul doth magnify the Lord :

And my spirit hath rejoiced in God, my Saviour.

Because he hath regarded the humility of his handmaid ; for behold, from henceforth, all generations shall call me blessed.

For he that is mighty, hath done great things to me ; and holy is his name.

And his mercy is from generation to genera-

progenie in progenies * tion, to them that fear
timentibus eum. him.

Fecit potentiam in He hath shewed might
brachio suo : * dispersit in his arms ; he hath scat-
superbos mente cordis tered the proud in the
sui. conceit of their heart.

Deposuit potentes de He hath put down the
sede, * et exaltavit hu- mighty from their seat,
miles. and hath exalted the
humble.

Esurientes implevit He has filled the hun-
bonis : * et divites di- gry with good things ;
misit inanes. and the rich he hath sent
empty away.

Suscepit Israel pue- He hath received Is-
rum suum, * recordatus rael his servant, being
misericordiæ suæ. mindful of his mercy.

Sicut locutus est ad As he spoke to our
patres nostros, * Abra- fathers, to Abraham,
ham, et semini ejus in and to his seed for ever.
sæcula.

Ant. Cœnantibus au- *Ant.* While they were
tem illis, accepit Jesus at supper, Jesus took
panem, et benedixit, ac bread, and blessed, and
fregit, deditque discipu- broke, and gave to his
lis suis. disciples.

The rest is said kneeling.

V. Christus factus est V. Christ became obe-
pro nobis obediens us- dient for us unto death.
que ad mortem.

Pater noster, *sub si-* Our Father, *privately*
lento.

Miserere, p. 230 and the prayer Respice, p. 250.

The Divesting of the Altars.

Then the Priest, with his Ministers, divests the Altars of their coverings and ornaments, saying the Antiphon Diviserunt, with the Psalm Deus, Deus meus, respice in me, which is the second Psalm of the Matins for Good Friday, as at p. 284.

The Washing of the Feet.

After the divesting of the Altars, the Clergy at a convenient hour meet to perform the ceremony of the washing of the feet. The Prelate, or Superior, comes to the place appointed, in his alb, stole, and cope of a violet color, accompanied by the Deacon and Sub-deacon in white vestments. Then the gospel Ante diem festum Paschæ, p. 256, is sung by the Deacon, with the usual ceremony of incense and lights. After the gospel, the Prelate puts off his cope, takes a towel, and then on his knees, and bareheaded, he washes, wipes, and kisses the right foot of those who are chosen for the ceremony. Whilst he is doing this, the following an-thems are sung:

<p><i>Ant.</i> MANDATUM novum do vobis: ut diligatis in- vicem, sicut dilexi vos, dicit Dominus. <i>Psalm.</i> Beati immaculati in via: qui ambulant in lege Domini.</p>	<p><i>Ant.</i> I GIVE you a new command- ment; that you love one another, as I have loved you, saith the Lord. <i>Ps.</i> Blessed are the undefiled in the way; who walk in the law of the Lord.</p>
---	---

The Ant. Mandatum novum is repeated. This is observed with the other Antiphons, to which Psalms are attached. The first verse only of the Psalm is sung.

<p><i>Ant.</i> POSTQUAM surrexit Do- minus a cœna, misit aquam in pelvim, et cœpit lavare pedes dis- cipulorum suorum: hoc exemplum reliquit eis. <i>Psalm.</i> Magnus Domi-</p>	<p><i>Ant.</i> AFTER the Lord had risen from supper, he poured water into a ba- sin; and began to wash the feet of his disciples: to whom he gave that example. <i>Psalm.</i> Great</p>
---	--

nus et laudabilis nimis : is the Lord, and exceedingly to be praised, in the city of our God, in monte sancto ejus. the holy mountain.

Ant. Dominus Jesus *Ant.* The Lord Jesus postquam cœnavit cum after he had supped with discipulis suis, lavit his disciples, washed pedes eorum, et ait illis : their feet, and said to them : Know you what Scitis quid fecerim vobis I, your Lord and master, ego Dominus et magister ? Exemplum dedi have done to you ? I vobis, ut et vos ita faci- have given you an example, that you also atis. *Psalm.* Benedixisti, Domine, terram tuam : may do the same. *Psalm.* avertisti captivitatem Lord ! thou hast blessed Jacob, thy land ; thou hast turned away the captivity of Jacob.

Ant. Domine, tu mihi *Ant.* Lord ! dost thou lavas pedes ? Respondit wash my feet ? Jesus answered and said to Jesus, et dixit ei : Si non him : If I wash not thy lavero tibi pedes, non feet, thou shalt have no habebis partem mecum. part with me.

V. Venit ergo ad Simonem Petrum, et dixit *V.* He came to Simon Peter, and Peter said to ei Petrus :

Ant. Domine, tu mihi, *Ant.* Lord ! dost thou, etc.

V. Quod ego facio, tu *V.* What I do, thou nescis modo : scies autem postea. knowest not now : but thou shalt know hereafter.

Ant. Domine, tu mihi,
etc.

V. Si ego Dominus et
magister vester lavi vo-
bis pedes, quanto magis
debetis alter alterius
lavare pedes?

Psalm. Audite hæc,
omnes gentes: auribus
percipite qui habitatis
orbem.

Ant. In hoc cognos-
cent omnes quia disci-
puli mei estis, si dilec-
tionem habueritis ad
invicem.

V. Dixit Jesus disci-
pulis suis:

Ant. Maneant in vo-
bis fides, spes, charitas,
tria hæc: major autem
horum est charitas.

V. Nunc autem ma-
nent fides, spes, chari-
tas, tria hæc: major ho-
rum est charitas.

Ant. Benedicta sit sanc-
ta Trinitas, atque indivi-
sa Unitas: confitebimur
ei, quia fecit nobiscum
misericordiam suam.

Ant. Lord! dost thou,
etc.

V. If I, being Lord
and master, have wash-
ed your feet; how much
more ought you to wash
one another's feet?

Psalm. Hear these
things, all ye nations!
give ear, all ye inhabi-
tants of the world!

Ant. By this shall all
men know that you are
my disciples, if you
have love one for an-
other.

V. Said Jesus to his
disciples:

Ant. Let there remain
in you faith, hope, and
charity, these three;
but the greatest of these
is charity.

V. And now there re-
main faith, hope, and
charity, these three; but
the greatest of these is
charity.

Ant. Blessed be the
holy Trinity and undi-
vided Unity; we will
praise him, because he
has showed us his mercy

V. Benedicamus Patrem, et Filium, cum sancto Spiritu. *Psalm.* Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atria Domini.

Ant. Ubi charitas et amor, Deus ibi est.

V. Congregavit nos in unum Christi amor.

V. Exulemus, et in ipso jucundemur.

V. Timeamus et amemus Deum vivum.

V. Et ex corde diligamus nos sincero.

Ant. Ubi charitas et amor, Deus ibi est.

V. Simul ergo cum in unum congregamur.

V. Ne nos mente dividamur, caveamus.

V. Cessent jurgia maligna, cessent lites.

V. Et in medio nostri sit Christus Deus.

V. Let us bless the Father and the Son, with the Holy Ghost. *Psalm.* How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth after the courts of the Lord.

Ant. Where charity and love are, there is God.

V. The love of Christ hath gathered us together.

V. Let us rejoice in him and be glad.

V. Let us fear and love the living God.

V. And let us love one another with a sincere heart.

Ant. Where charity, etc.

V. When therefore we are assembled.

V. Let us take heed we be not divided in mind.

V. Let malicious quarrels and contentions cease.

V. And let Christ our God dwell among us.

Ant. Ubi charitas, etc. *Ant.* Where charity,
etc.

V. Simul quoque cum *V.* Let us also with
beatis videamus. the blessed see.

V. Glorianter vultum *V.* Thy face in glory,
tuum, Christe Deus. O Christ, our God!

V. Gaudium quod est *V.* There to possess
immensum, atque pro- an immense and happy
bum. joy.

V. Sæcula per infinita *V.* For infinite ages
sæculorum. Amen. of ages. Amen.

*After the feet are washed, the Superior washes his hands, and
wipes them, and, putting on his cope, he stands with his head
uncovered, and says:*

Pater noster, secreto. Our Father, *privately.*

V. Et ne nos inducas *V.* And lead us not
in tentationem. into temptation.

R. Sed libera nos a *R.* But deliver us from
malo. evil.

V. Tu mandasti man- *V.* Thou has com-
data tua, Domine. manded, O Lord!

R. Custodiri nimis. *R.* That thy precepts
be exactly observed.

V. Tu lavasti pedes *V.* Thou hast washed
discipulorum tuorum. the feet of thy disciples.

R. Opera manuum *R.* Despise not the
tuarum ne despicias. works of thy hands.

V. Domine, exaudi *V.* O Lord! hear my
orationem meam. prayer.

R. Et clamor meus ad *R.* And let my cry
se veniat. come unto thee.

V. Dominus vobis- *V.* The Lord be with
cum. you.

R. Et cum spiritu tuo.
Oremus.

R. And with thy spirit.
Let us pray.

Adesto Domine, quæsumus, officio servitutis nostræ: et quia tu discipulis tuis pedes lavare dignatus es, ne despicias opera manuum tuarum, quæ nobis retinenda mandasti; ut sicut hic nobis, et a nobis exteriora abluuntur inquinamenta, sic a te omnium nostrum interiora laventur peccata; quod ipse præstare digneris, qui vivis et regnas, Deus per omnia sæcula sæculorum.

Accept, O Lord! we beseech thee, this duty of our service: and since thou didst vouchsafe to wash the feet of thy disciples, despise not the work of thy hands, which thou hast commanded us to imitate; that as here the outward stains are washed away by us, and from us, so the inward sins of us all may be blotted out by thee; which be pleased to grant; who livest and reignest one God, for ever and ever.

R. Amen.

R. Amen.

TENEBRÆ ON THURSDAY,

BEING THE MORNING OFFICE OF

GOOD FRIDAY.

The Matins.

Aperi Domine, Pater, Ave, and Credo, in a low voice.

THE FIRST NOCTURN.

Antiphona. **A**STITE-
RUNT *The Ant.* **T**HE kings
of the
reges terræ, et principes earth stood up, and the
convenerunt in unum, princes met together
adversus Dominum, et against the Lord, and
adversus Christum ejus. against his Christ.

PSALM 2.

QUARE fremuerunt **W**HY have the
Gentes, * et po- Gentiles raged,
puli meditati sunt and the people devised
inania? vain things?

Astiterunt reges ter- The kings of the earth
ræ, et principes conve- stood up, and the princes
nerunt in unum, * ad- met together against the
versus Dominum, et ad- Lord, and against his
versus Christum ejus. Christ.

Dirumpamus vincula Let us break their
eorum: * et projiciamus bonds asunder; and let
a nobis jugum ipsorum. us cast away their yoke
from us.

Qui habitat in cœlis He that dwelle in

irridebit eos : * et Dominus subsannabit eos. heaven shall laugh at them ; and the Lord shall deride them.

Tunc loquetur ad eos in ira sua : * et in furore suo conturbabit eos. Then shall he speak to them in his anger, and trouble them in his rage.

Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus : * prædicans præceptum ejus. But I am appointed by him king over Sion his holy mountain, preaching his commandment.

Dominus dixit ad me : * Filius meus es tu, ego hodie genui te. The Lord said to me : Thou art my Son, to-day have I begotten thee.

Postula a me, et dabo tibi gentes hæreditatem tuam : * et possessionem tuam terminos terræ. Ask of me, and I will give thee the Gentiles for thy inheritance ; and the utmost parts of the earth for thy possession.

Reges eos in virga ferrea : * et tanquam vas figuli confringes eos. Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

Et nunc reges intelligite : * erudimini qui judicatis terram. And now, O ye kings ! understand ; receive instruction, you that judge the earth.

Servite Domino in timore : * et exultate ei cum tremore. Serve ye the Lord with fear, and rejoice unto him with trembling.

Apprehendite disci- Embrace discipline.

plinam, ne quando irascatur Dominus: * et pereatis de via justa. lest at any time the Lord be angry, and ye perish from the just way.

Cum exarserit in brevi ira ejus, * beati omnes qui confidunt in eo. When his wrath shall be kindled in a short time, blessed are all that trust in him.

Here the lowest candle on the left side of the triangle is extinguished.

Ant. Astiterunt reges terræ, et principes convenerunt in unum, adversus Dominum, et adversus Christum ejus. *Ant.* The kings of the earth stood up, and the princes met together against the Lord, and against his Christ.

Ant. Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. *Ant.* They parted my garments amongst them; and upon my vesture they cast lots.

PSALM 21.

DEUS, Deus meus, respice in me: **O** GOD, my God! look upon me: quare me dereliquisti? * why hast thou forsaken me? Far from my salvation are the words of my sins.

Deus meus, clamabo per diem, et non exaudies: * et nocte, et non ad insipientiam mihi. O my God! I shall cry by day, and thou wilt not hear; and by night, and it shall not be reputed as folly in me.

Tu autem in sancto habitas, * laus Israel. But thou dwellest in the holy place, the praise of Israel.

In te speraverunt patres nostri : * speraverunt, et liberasti eos. In thee have our fathers hoped : they have hoped, and thou hast delivered them.

Ad te clamaverunt, et salvi facti sunt : * in te speraverunt, et non sunt confusi. They cried to thee, and they were saved ; they trusted in thee, and were not confounded.

Ego autem sum vermis, et non homo : * opprobrium hominum, et abjectio plebis. But I am a worm, and no man : the reproach of men, and the outcast of the people.

Omnes videntes me, deriserunt me : * locuti sunt labiis, et moverunt caput. All they that saw me have laughed me to scorn ; they have spoken with the lips, and wagged the head.

Speravit in Domino, eripiat eum : * salvum faciat eum, quoniam vult eum. He hoped in the Lord, let him deliver him : let him save him, seeing he delighteth in him.

Quoniam tu es, qui extraxisti me de ventre : * spes mea ab uberibus matris meæ. In te projectus sum ex utero. For thou art he that hast drawn me out of the womb : my hope from the breasts of my mother. I was cast upon thee from the womb.

De ventre matris meæ Deus meus es tu : * ne discesseris a me. From my mother's womb thou art my God ; depart not from me.

Quoniam tribulatio proxima est : * quoniam non est qui adjuvet. For tribulation is very near : for there is none to help me.

Circumdederunt me Many calves have sur-
vituli multi : * tauri pin- rounded me : fat bulls
gues obsederunt me. have besieged me.

Aperuerunt super me They have opened
os suum, * sicut leo ra- their mouths against
piens et rugiens. me, as a lion ravening
and roaring.

Sicut aqua effusus I am poured out like
sum : * et dispersa sunt water; and all my bones
omnia ossa mea. are scattered.

Factum est cor meum My heart is become
tamquam cera liques- like wax melting in the
cens * in medio ventris midst of my bowels.
mei.

Aruit tamquam testa My strength was dried
virtus mea, et lingua up like a potsherd, and
mea adhæsit faucibus my tongue hath cleaved
meis : * et in pulverem to my jaws; and thou
mortis deduxisti me. hast brought me down
into the dust of
death.

Quoniam circumde- For many dogs have
derunt me canes multi : encompassed me; the
* concilium malignan- council of the malignant
tium obsedit me. hath besieged me.

Foderunt manus meas They have dug my
et pedes meos : * dinu- hands and my feet : they
meraverunt omnia ossa have numbered all my
mea. bones.

Ipsi vero considerave- And they have looked
runt et inspexerunt me : and stared upon me :
* diviserunt sibi vesti- they parted my gar-
menta mea, et super ments amongst them,

vestem meam miserunt and upon my vesture
sortem. they cast lots.

Tu autem, Domine, But thou, O Lord ! re-
ne elongaveris auxilium move not thy help from
tuum a me : * ad defen- me ; look towards my
sionem meam conspice. defence.

Erue a framea, Deus, Deliver, O God ! my
animam meam : * et de soul from the sword,
manu canis unicum me- and my only one from
am. the hand of the dog.

Salva me ex ore leonis: Save me from the lion's
* et a cornibus unicor- mouth, and my lowness
nium humilitatem meam. from the horns of uni-
corns.

Narrabo nomen tuum I will declare thy name
fratribus meis : * in me- to my brethren ; in the
dio ecclesiæ laudabo te. midst of the church will
I praise thee.

Qui timetis Dominum, Ye that fear the Lord
laudate eum : * univer- praise him : all ye the
sum semen Jacob, glori- seed of Jacob, glorify
ficate eum. him.

Timeat eum omne se- Let all the seed of Is-
men Israel : * quoniam rael fear him ; because he
non sprexit, neque de- hath not slighted nor
spexit deprecationem despised the supplica-
pauperis. tion of the poor man.

Nec avertit faciem Neither hath he turned
suam a me : * et cum away his face from me ;
clamarem ad eum, ex- and when I cried to him
audivit me. he heard me.

Apud te laus mea in With thee is my praise
ecclesia magna : * vota in a great church ; I will

mea reddam in con- pay my vows in the
spectu timentium eum. sight of them that fear
him.

Edent pauperes, et The poor shall eat and
saturabuntur; et lauda- shall be filled; and they
bunt Dominum qui re- shall praise the Lord,
quirunt eum: * vivent that seek him; their
corda eorum in sæculum hearts shall live for ever
sæculi. and ever.

Remiscentur et con- All the ends of the
vertentur ad Dominum earth shall remember,
* universi fines terræ. and shall be converted
to the Lord.

Et adorabunt in con- And all the kindreds
spectu ejus * universæ of the Gentiles shall
familie gentium. adore in his sight.

Quoniam Domini est For the kingdom is
regnum: * et ipse do- the Lord's; and he shall
minabitur gentium. have dominion over the
nations.

Manducaverunt et All the fat ones of
adoraverunt omnes pin- the earth have eaten and
gues terræ: * in con- have adored; all that go
spectu ejus cadent om- down to the earth shall
nes qui descendunt in fall before him.
terram.

Et anima mea illi vi- And to him my soul
vet: * et semen meum shall live; and my seed
serviet ipsi. shall serve him.

Annuntiabitur Domi- There shall be declar-
no generatio ventura: * ed to the Lord a genera-
et annuntiabunt cœli tion to come; and the
justitiam ejus populo heavens shall show forth

Qui nascetur, quem fecit Dominus. his justice to a people that shall be born, which the Lord hath made.

Here the lowest candle on the right side of the triangle is extinguished.

Ant. Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. *Ant.* They parted my garments amongst them; and upon my vesture they cast lots.

Ant. Insurrexerunt in me testes iniqui, et mentita est iniquitas sibi. *Ant.* Unjust witnesses have risen up against me, and iniquity hath lied to itself.

PSALM 26.

DOMINUS illuminatio mea, et salus mea : * quem timebo ? **T**HE Lord is my light and my salvation ; whom shall I fear ?

Dominus protector vitæ meæ : * a quo trepidabo ? The Lord is the protector of my life : of whom shall I be afraid ?

Dum appropiant super me nocentes, * ut edant carnes meas. Whilst the wicked draw near against me, to eat my flesh.

Qui tribulant me inimici mei, * ipsi infirmati sunt, et ceciderunt. My enemies that troubled me, have themselves been weakened, and have fallen.

Si consistant adversum me castra, * non timebit cor meum. If armies in camp should stand together against me, my heart shall not fear.

Si exurgat adversum
me prœlium, * in hoc
ego sperabo.

Unam petii a Domino,
hanc requiram : * ut in-
habitem in domo Domi-
ni omnibus diebus vitæ
meæ.

Ut videam voluptatem
Domini, * et visitem
templum ejus.

Quoniam abscondit
me in tabernaculo suo ;
* in die malorum pro-
texit me in abscondito
tabernaculi sui.

In petra exaltavit me :
* et nunc exaltavit caput
meum super inimicos
meos.

Circuivi, et immolavi
in tabernaculo ejus hos-
tiam vociferationis : *
cantabo, et psalmum di-
cam Domino.

Exaudi, Domine, vo-
cem meam, qua clamavi
ad te : * miserere mei,
et exaudi me.

Tibi dixit cor meum,
exquisivit te facies mea :

If a battle should rise
up against me, in this
will I be confident.

One thing I have asked
of the Lord, this will I
seek after : that I may
dwell in the house of
the Lord all the days of
my life.

That I may see the de-
light of the Lord, and
may visit his temple.

For he hath hidden me
in his tabernacle ; in the
day of evils, he hath pro-
tected me in the secret
place of his tabernacle.

He hath exalted me
upon a rock : and now
he hath lifted up my
head above my enemies.

I have gone round,
and have offered up in
his tabernacle a sacrifice
of jubilation ; I will sing
and recite a psalm to the
Lord.

Hear, O Lord ! my
voice, with which I have
cried to thee : have mer-
cy on me and hear me.

My heart hath said
to thee, my face hath

* faciem tuam, Domine, sought thee : thy face,
requiram. O Lord ! will I seek.

Ne avertas faciem tu- Turn not away thy
am a me : * ne declines face from me ; decline
in ira a servo tuo. not in thy wrath from
thy servant.

Adjutor meus esto : * Be thou my helper ;
ne derelinquas me, ne- forsake me not ; do not
que despicias me, Deus thou despise me, O God,
salutaris meus. my Saviour !

Quoniam pater meus For my father and my
et mater mea dereli- mother have left me ;
querunt me : * Dominus but the Lord hath taken
autem assumpsit me. me up.

Legem pone mihi, Do- Set me, O Lord ! a
mine, in via tua : * et law in thy way ; and
dirige me in semitam guide me in the right
rectam propter inimicos path, because of my
meos. enemies.

Ne tradideris me in Deliver me not over
animas tribulantium me : to the will of them that
* quoniam insurrexe- trouble me ; for unjust
runt in me testes iniqui, witnesses have risen up
et mentita est iniquitas against me, and iniquity
sibi. has added to itself.

Credo videre bona I believe to see the
Domini * in terra viven- good things of the Lord,
tium. in the land of the living.

Expecta Dominum, Expect the Lord, do
viriliter age : * et con- manfully : and let thy
fortetur cor tuum, et heart take courage, and
sustine Dominum. wait thou for the Lord.

Here a candle is extinguished.

Ant. Insurrexerunt in
me testes iniqui, et men-
tita est iniquitas sibi.

V. Diviserunt sibi ves-
timenta mea.

R. Et super vestem
meam miserunt sortem.

Pater noster, *secreto*.

Ant. Unjust witnesses
have risen up against
me, and iniquity hath
lied to itself.

V. They parted my
garments amongst them.

R. And upon my ves-
ture they cast lots.

Our Father, *privately*.

THE FIRST LESSON.

De Lamentatione Jere-
miæ Prophetæ, cap.
ii.

Heth. **C**OGITAVIT
Dominus dis-
sipare murum filiæ
Sion: tetendit funicu-
lum suum, et non aver-
tit manum suam a per-
ditione: luxitque ante-
murale, et murus pariter
dissipatus est.

Teth. Defixæ sunt in
terra portæ ejus: perdi-
dit et contrivit vectes
ejus: regem ejus et
principes ejus in genti-
bus: non est lex, et pro-
phetæ ejus non invene-

From the Lamentation
of Jeremias the Pro-
phet, chap. ii.

Heth. **T**HE Lord
hath pur-
posed to destroy the wall
of the daughter of Sion;
he hath stretched out his
line, and hath not with-
drawn his hand from
destroying: and the bul-
wark hath mourned, and
the wall hath been de-
stroyed together.

Teth. Her gates are
sunk into the ground:
he hath destroyed and
broken her bars: her
king and her princes are
among the Gentiles: the
law is no more, and her

runt visionem a Domino. prophets have found no vision from the Lord.

Jod. Sederunt in terra, conticuerunt senes filiæ Sion : consperserunt cinere capita sua, accincti sunt ciliciis : abjecerunt in terram capita sua virgines Jerusalem. *Jod.* The ancients of the daughter of Sion sit upon the ground ; they have held their peace : they have sprinkled their heads with dust, they are girded with hair-cloth ; the virgins of Jerusalem hang down their heads to the ground.

Caph. Defecerunt præ lacrymis oculi mei, conturbata sunt viscera mea : effusum est in terra jecur meum super contritione filiæ populi mei, cum deficeret parvulus, et lactens in plateis oppidi. *Caph.* My eyes have failed with weeping, my bowels are troubled : my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children and the sucklings fainted away in the streets of the city.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum. Jerusalem ! Jerusalem ! be converted to the Lord thy God.

R. Omnes amici mei dereliquerunt me, et prævaluerunt insidiantes mihi ; tradidit me quem diligebam : * Et terribilibus oculis plaga- *R.* All my friends have forsaken me, and they that lay in ambush for me prevailed : he whom I love has betrayed me : * And they with

crudeli percutientes, terrible looks, striking
 aceto potabant me. me with a cruel wound,
 gave me vinegar to
 drink.

V. Inter iniquos pro- *V.* They cast me out
 jecerunt me, et non pe- among the wicked, and
 percerunt animæ meæ. spared not my life. *
 * Et terribilibus oculis. And they.

THE SECOND LESSON.

Lamed. **M** A T R I - *Lamed.* **T** HEY said to
 BUS suis their mo-
 dixerunt : Ubi est triti- thers : Where is corn and
 cum et vinum ? cum de- wine ? when they fainted
 ficerent quasi vulnerati away as the wounded in
 in plateis civitatis : cum the streets of the city :
 exhalarent animas suas when they breathed out
 in sinu matrum suarum. their souls in the bosoms
 of their mothers.

Mem. Cui comparabo *Mem.* To what shall
 te ? vel cui assimilabo te, I compare thee ? or to
 filia Jerusalem ? cui ex- what shall I liken thee,
 æquabo te, et consolabor O daughter of Jerusa-
 te, virgo filia Sion ? mag- lem ? to what shall I
 na est enim velut mare equal thee, that I may
 contritio tua : quis mede- comfort thee, O virgin
 bitur tui ? daughter of Sion ? For
 great as the sea is thy
 destruction : who shall
 heal thee ?

Nun. Prophetæ tui *Nun.* Thy prophets
 viderunt tibi falsa et have seen false and fool-
 stulta, nec aperiebant ish things for thee : and

iniquitatem tuam, ut te they have not laid open
ad pœnitentiam provo- their iniquity, to excite
carent: viderunt autem thee to penance: but
tibi assumptiones falsas, they have seen for thee
et ejectiones. false revelations and
banishments.

Samech. Plauserunt *Samech.* All they that
super te manibus omnes passed by the way, have
transeuntes per viam: clapped their hands at
sibilaverunt, et move- thee; they have hissed,
runt caput suum super and wagged their heads
filiam Jerusalem: Hæc- at the daughter of Jeru-
cine est urbs, dicentes, salem, saying: Is this
perfecti decoris, gaudi- the city of perfect beau-
um universæ terræ? ty, the joy of all the
earth?

Jerusalem, Jerusalem, Jerusalem! Jerusalem!
convertere ad Dominum! be converted to
Deum tuum. the Lord thy God.

R. Velum templi scis- *R.* The veil of the
sum est, * Et omnis ter- temple was rent, * And
ra tremuit: latro de cruce all the earth quaked:
clamabat, dicens: Me- the thief from the cross
mento mei, Domine, dum cried out, saying: Lord!
veneris in regnum tuum. remember me when thou
shalt come into thy
kingdom.

V. Petræ scissæ sunt, *V.* The rocks were
et monumenta aperta rent, and the graves
sunt, et multa corpora were opened, and many
sanctorum, qui dormie- bodies of the saints that
rant, surrexerunt. * Et had slept, arose. * And
omnis terra, etc. all the earth.

THE THIRD LESSON.

Aleph. **E**GO vir videns paupertatem meam in virga indignationis ejus.

Aleph. Me minavit, et adduxit in tenebras, et non in lucem.

Aleph. Tantum in me vertit, et convertit manum suam tota die.

Beth. Vetustam fecit pellem meam, et carnem meam; contrivit ossa mea.

Beth. Ædificavit in gyro meo, et circumdedit me felle et labore.

Beth. In tenebrosis collocavit me, quasi mortuos sempiternos.

Ghimel. Circumædificavit adversum me, ut non egrediar: aggravavit compedem meum.

Ghimel. Sed et cum clamavero et rogavero, exclusit orationem meam.

Aleph. **I** AM the man that see my poverty by the rod of his indignation.

Aleph. He hath led me, and brought me into darkness, and not into light.

Aleph. Only against me he hath turned and turned again his hand all the day.

Beth. My skin and my flesh he hath made old, he hath broken my bones.

Beth. He hath bailt round about me, and hath compassed me with gall and labor.

Beth. He hath set me in dark places as those that are dead for ever.

Ghimel. He hath built against me round about, that I may not get out; he hath made my fetters heavy.

Ghimel. Yea, and when I cry, and entreat, he hath shut out my prayer.

Ghimel. Conclusit vias meas lapidibus quadris, semitas meas subvertit.

Jerusalem, Jerusalem, convertere ad Dominum tuum.

R. Vineam meam electam, ego te plantavi: * Quomodo conversa es in amaritudinem, ut me crucifigeres, et Barabbam dimitteres?

V. Sepivi te, et lapides elegi ex te, et ædificavi turrem. * Quomodo conversa es, etc. Vineam meam, etc.

Ghimel. He hath shut up my ways with square stones, he hath turned my paths upside down.

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. O my chosen vineyard! it is I that have planted thee: * How art thou become so bitter that thou shouldst crucify me and dismiss Barabbas?

V. I have fenced thee in and picked the stones out of thee, and have built a tower. * How art thou, etc. O my chosen! etc.

THE SECOND NOCTURN.

Ant. **V**IM faciebant, qui quærebant animam meam.

Ant. **T**HEY that sought my soul used violence.

PSALM 37.

DOMINE, ne in furore tuo arguas me: * neque in ira tua corripas me.

Quoniam sagittæ tuæ infixæ sunt mihi: * et

REBUKE me not, O Lord! in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me: and thy

**confirmasti super me hand hath been strong
manum tuam. upon me.**

**Non est sanitas in There is no health in
carne mea a facie iræ my flesh because of thy
tuæ : * non est pax ossi- wrath : there is no peace
bus meis a facie pecca- for my bones because of
torum meorum. my sins.**

**Quoniam iniquitates For my iniquities are
meæ supergressæ sunt gone over my head : and
caput meum : * et sicut as a heavy burden are
onus grave gravatæ sunt become heavy upon me.
super me.**

**Putruerunt et corrup- My sores are putrefied
tæ sunt cicatrices meæ, and corrupted, because
* a facie insipientiæ of my foolishness.
meæ.**

**Miser factus sum, et I am become mise-
curvatus sum usque in rable, and am bowed
finem : * tota die contris- down even to the end :
tatus ingrediebar. I walked sorrowful all
the day long.**

**Quoniam lumbi mei For my loins are filled
impleti sunt illusioni- with illusions : and there
bus : * et non est sani- is no health in my flesh.
tas in carne mea.**

**Afflictus sum, et hu- I am afflicted and
miliatus sum nimis : * humbled exceedingly :
rugiebam a gemitu cor- I roared with the groan-
dis mei. ing of my heart.**

**Domine, ante te omne Lord, all my desire is
desiderium meum : * et before thee, and my
gemitus meus a te non groaning is not hidden
est absconditus. from thee.**

Cor meum conturbatum est, dereliquit me virtus mea: * et lumen oculorum meorum, et ipsum non est mecum. My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

Amici mei et proximi mei * adversum me appropinquaverunt, et steterunt. My friends and my neighbors have drawn near, and stood against me.

Et qui juxta me erant, de longe steterunt: * et vim faciebant qui quærebant animam meam. And they that were near me stood afar off: and they that sought my soul used violence.

Et qui inquirebant mala mihi, locuti sunt vanitates: * et dolos tota die meditabantur. And they that sought evils to me spoke vain things, and studied deceits all the day long.

Ego autem tamquam surdus non audiebam: * et sicut mutus non aperiens os suum. But I, as a deaf man, heard not: and was as a dumb man not opening his mouth.

Et factus sum sicut homo non audiens: * et non habens in ore suo redargutiones. And I became as a man that heareth not; and that hath no reproofs in his mouth.

Quoniam in te, Domine, speravi: * tu exaudies me, Domine Deus meus. For in thee, O Lord! have I hoped: thou wilt hear me, O Lord, my God!

Quia dixi: Nequando supergaudeant mihi inimici mei: * et dum For I said: Lest at any time my enemies rejoice over me: and whilst my

commoventur pedes mei, feet are moved, they
super me magna locuti speak great things
sunt. against me.

Quoniam ego in flagella paratus sum: * et dolor meus in conspectu meo semper. For I am ready for scourges: and my sorrow is continually before me.

Quoniam iniquitatem meam annuntiabo: * et cogitabo pro peccato meo. For I will declare my iniquity: and I will think for my sin.

Inimici autem mei vivunt, et confirmati sunt super me: * et multiplicati sunt qui oderunt me inique. But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

Qui retribuunt mala pro bonis, detrahebant mihi: * quoniam sequabar bonitatem. They that render evil for good have detracted me, because I followed goodness.

Ne derelinquas me, Domine Deus meus: * ne discesseris a me. Forsake me not, O Lord, my God! do not thou depart from me.

Intende in adjutorium meum, * Domine Deus salutis meæ. Attend unto my help, O Lord, the God of my salvation!

Here a candle is extinguished.

Ant. Vim faciebant, *Ant.* They that sought
qui quærebant animam meam. my soul used violence.

Ant. Confundantur et revereantur, qui quæ- *Ant.* Let them be con-
founded and ashamed

runt animam meam, ut that seek after my soul.
auferant eam. to take it away.

PSALM 39.

EXPECTANS ex- **W**ITH expectation
pectavi Domi- I have waited
num, * et intendit for the Lord, and he
mihi. was attentive to me.

Et exaudivit preces And he heard my
meas : * et eduxit me de prayers ; and brought
lacu miseriæ, et de luto me out of the pit of
fæcis. misery and the mire of
dregs.

Et statuit super pe- And he set my feet
tram pedes meos : * et upon a rock ; and di-
direxit gressus meos. rected my steps.

Et immisit in os me- And he put a new
um canticum novum, * canticle into my mouth,
carmen Deo nostro. a song to our God.

Videbunt multi, et Many shall see this,
timebunt : * et spera- and shall fear : and they
bunt in Domino. shall hope in the Lord.

Beatus vir, cujus est Blessed is the man
nomen Domini spes whose trust is in the
ejus : * et non respexit name of the Lord : and
in vanitates et insanias who hath not had regard
falsas. to vanities and lying
follies.

Multa fecisti tu, Do- Thou hast multiplied
mine Deus meus, mira- thy wonderful works, O
bilia tua : * et cogita- Lord, my God ! and in
tionibus tuis non est qui thy thoughts there is no
similis sit tibi. one like to thee.

Annuntiavi, et locutus sum : * multiplicati sunt super numerum. I have declared and I have spoken : they are multiplied above number.

Sacrificium et oblationem noluisti : * aures autem perfecisti mihi. Sacrifice and oblation thou didst not desire ; but thou hast pierced ears for me.

Holocaustum et pro peccato non postulasti : * tunc dixi : Ecce venio. Burnt-offering and sin-offering thou didst not require : then said I : Behold I come.

In capite libri scriptum est de me ut facerem voluntatem tuam : * Deus meus, volui, et legem tuam in medio cordis mei. In the head of the book it is written of me, that I should do thy will : O my God ! I have desired it, and thy law in the midst of my heart.

Annuntiavi justitiam tuam in ecclesia magna, * ecce labia mea non prohibebo : Domine tu scisti. I have declared thy justice in a great church : lo, I will not restrain my lips, O Lord ! thou knowest it.

Justitiam tuam non abscondi in corde meo : * veritatem tuam et salutare tuum dixi. I have not hid thy justice within my heart : I have declared thy truth and thy salvation.

Non abscondi misericordiam tuam, et veritatem tuam, * a concilio multo. I have not concealed thy mercy and thy truth from a great council.

Tu autem, Domine, ne longe facias miseram. Withhold not thou, O Lord ! thy tender mer-

tiones tuas a me : * misericordia tua et veritas tua semper susceperunt me. cies from me : thy mercy and thy truth have always upheld me.

Quoniam circumderunt me mala, quorum non est numerus : * comprehenderunt me iniquitates meæ, et non potui ut viderem. For evils without number have surrounded me ; my iniquities have overtaken me, and I was not able to see.

Multiplicatæ sunt super capillos capitis mei : * et cor meum dereliquit me. They are multiplied above the hairs of my head, and my heart hath forsaken me.

Complaceat tibi, Domine, ut eruas me : * Domine, ad adiuvandum me respice. Be pleased, O Lord ! to deliver me ; look down, O Lord ! to help me.

Confundantur et reveereantur simul, qui quæerunt animam meam, * ut auferant eam. Let them be confounded and ashamed together, that seek after my soul to take it away.

Convertantur retrorsum et reveereantur, * qui volunt mihi mala. Let them be turned backward and be ashamed that desire evil to me.

Ferant confestim confusionem suam, * qui dicunt mihi : Euge, euge. Let them immediately bear their confusion, that say to me : 'Tis well, 'tis well.

Exultent et lætentur super te omnes quærentes : * et dicant semper : Magnificetur Dominus : Let all that seek thee rejoice and be glad in thee : and let such as love thy salvation say

qui diligunt salutare tuum. always: The Lord be magnified.

Ego autem mendicus sum, et pauper: * Dominus sollicitus est mei. But I am a beggar and poor; the Lord is careful for me.

Adjutor meus et protector meus tu es: * Deus meus, ne tardaveris. Thou art my helper and my protector: O my God! be not slack.

Here a candle is extinguished.

Ant. Confundantur et revereantur, qui quærunt animam meam, ut auferant eam. *Ant.* Let them be confounded and ashamed, that seek after my soul to take it away.

Ant. Alieni insurrexerunt in me, et fortes quæsierunt animam meam. *Ant.* Strangers have risen up against me, and the mighty have sought after my soul.

PSALM 53.

DEUS, in nomine tuo salvum me fac: * et in virtute tua judica me. **S**AVE me, O God! by thy name, and judge me in thy strength.

Deus, exaudi orationem meam: * auribus percipe verba oris mei. O God! hear my prayer: give ear to the words of my mouth.

Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam: * et non proposuerunt Deum ante conspectum suum. For strangers have risen up against me; and the mighty have sought after my soul; and they have not set God before their eyes.

Ecce enim Deus adju- For behold God is my

vat me : * et Dominus helper : and the Lord is
susceptor est animæ the protector of my soul.
meæ.

Averte mala inimicis Turn back the evils
meis : * et in veritate tua upon my enemies : and
disperde illos. cut them off in thy truth.

Voluntarie sacrificabo I will freely sacrifice
tibi, * et confitebor no- to thee, and will give
mini tuo Domine : quo- praise, O God ! to thy
niam bonum est. name : because it is
good.

Quoniam ex omni tri- For thou hast deliver-
bulatione eripuisti me : ed me out of all trouble :
* et super inimicos meos and my eye hath looked
despexit oculus meus. down upon my enemies.

Here a candle is extinguished.

Ant. Alieni insurrexe- *Ant.* Strangers have
runt in me, et fortes risen up against me, and
quæsierunt animam me- the mighty have sought
am. after my soul.

V. Insurrexerunt in *V.* Unjust witnesses
me testes iniqui. have risen up against me.

R. Et mentita est ini- *R.* And iniquity hath
quitas sibi. lied to itself.

Pater noster, *secreto.* Our Father, *privately.*

THE FOURTH LESSON.

Ex Tractatu sancti Au- From the treatise of St.
gustini Episcopi super Augustine, the Bishop,
Psalms. *In Psalm. 63.* on the Psalms. *On the*
63d Psalm.

PROTEXISTI me, **T**HOU hast protect-
Deus, a conventu ed me, O God !

malignantium, a multitudine operantium iniquitatem. Jam ipsum caput nostrum intueamur. Multi martyres talia passi sunt, sed nihil sic elucet, quomodo caput martyrum: ibi melius intuemur, quod illi experti sunt. Protectus est a multitudine malignantium, protegente se Deo, protegente carnem suam ipso Filio, et homine quem gerebat; quia filius hominis est, et Filius Dei est. Filius Dei, propter formam Dei; filius hominis, propter formam servi, habens in potestate ponere animam suam, et recipere eam. Quid ei potuerunt facere inimici? Occiderunt corpus, animam non occiderunt. Intendite. Parum ergo erat Dominum hortari mar-

from the assembly of the malignant; from the multitude of the workers of iniquity. Now let us behold our head himself. Many martyrs have suffered such torments; but nothing is so conspicuous as the head of martyrs; there we see better what they endured. He was protected from the multitude of the malignant; that is, God protected himself, the Son, and the Man assumed by the Son, protected his own flesh. For he is the Son of Man, and the Son of God: the Son of God because of the form of God; the Son of Man because of the form of a servant, having in his power to lay down his life, and take it up again. What could his enemies do against him? They killed his body, but they did not kill his soul. Take notice then. It signified little, for our

tyres verbo, nisi firmaret
exemplo. Lord to exhort the mar-
tyrs by word, if he had
not fortified them by his
example.

R. Tamquam ad la-
tronem existis cum gla-
diis et fustibus compre-
hendere me : * Quotidie
apud vos eram in tem-
plo docens, et non me
tenuistis : et ecce flagel-
latum ducitis ad cruci-
figendum. *R.* You are come out
as against a robber, with
swords and clubs to ap-
prehend me : * I was
daily with you, teaching
in the temple, and you
laid not hands on me,
yet now you scourge
me and lead me to be
crucified.

V. Cumque iniecissent
manus in Jesum, et te-
nuissent eum, dixit ad
eos : * Quotidie apud
vos, etc. *V.* And when they
had laid hands on Jesus,
and held him, he said to
them : * I was daily,
etc.

THE FIFTH LESSON.

NOSTIS qui con-
ventus erat ma-
lignantium Judæorum,
et quæ multitudo erat
operantium iniquitatem.
Quam iniquitatem?
Quia voluerunt occidere
Dominum Jesum Chris-
tum. Tanta opera bona,
inquit, ostendi vobis :
propter quod horum me
vultis occidere? Pertu-
YOU know what
was the assembly
of the malignant Jews,
and what the multitude
of the workers of ini-
quity. But what was
that iniquity? It was,
that they intended to
kill our Lord Jesus
Christ. I have shown,
saith he, so many good
works to you ; for which

lit omnes infirmos eorum, of these will you kill
 curavit omnes languidos me? He bore with all
 eorum, prædicavit reg- their weaknesses, he
 num cœlorum, non ta- healed all their sick, he
 cuit vitia eorum; ut ip- preached the kingdom
 sa potius eis displice- of heaven, he concealed
 rent, non medicus a quo not their crimes, that
 sanabantur. His omni- they might rather hate
 bus curationibus ejus them than the physician
 ingrati, tamquam mul- who healed them. Yet
 ta febre phrenetici, in- such was their ingrati-
 sanientes in medicum tude for all these cures,
 qui venerat curare eos, that, like men raving in
 excogitaverunt consi- a high fever, they raged
 lium perdendi eum: against the physician
 tamquam ibi volentes who came to cure them,
 probare, utrum vere and formed a design of
 homo sit, qui mori pos- destroying him; as if
 sit; an aliquid super they had a mind to try
 homines sit, et mori se whether he was a real
 non permittat. Verbum man that could die, or
 ipsorum agnoscimus in something above men,
 Sapientia Salomonis: and would not die. We
 Morte turpissima, in- find their words in the
 quiunt, condemnemus Wisdom of Solomon.
 eum. Interrogemus Let us condemn him,
 eum: erit enim respec- say they, to a most
 tus in sermonibus illius. shameful death. Let
 Si enim vere Filius Dei us examine him: for re-
 est, liberet eum. gard will be had to his
 words. If he be truly
 the Son of God, let him
 deliver him.

R. Tenebræ factæ *R.* Darkness covered
sunt, dum crucifixissent the earth whilst the
Jesum Judæi; et circa Jews crucified Jesus,
horam nonam, exclama- and about the ninth
vit Jesus voce magna : hour Jesus cried out
Deus meus, ut quid me with a loud voice: My
dereliquisti? * Et incli- God! why hast thou for-
nato capite, emisit spiri- saken me? * And bow-
tum. ing down his head, he
gave up the ghost.

V. Exclamans Jesus *V.* Jesus crying with
voce magna, ait: Pater, a loud voice, said: Fa-
in manus tuas commen- ther! into thy hands I
do spiritum meum. * commend my spirit. *
Et inclinato, etc. And bowing down, etc.

THE SIXTH LESSON.

EXACUERUNT **T**HEY have whetted
tamquam gladium their tongues like
linguas suas. Non dicant a sword. Let not the
Judæi: Non occidimus Jews say: We did not
Christum. Etenim prop- kill Christ, under pre-
terea eum dederunt ju- tence that therefore
dici Pilato, ut quasi ipsi they delivered him up
a morte ejus viderentur to Pilate, the judge, that
immunes. Nam cum they might seem inno-
dixisset eis Pilatus: Vos cent of his death; and
eum occidite, responde- that when Pilate had
runt: Nobis non licet said to them: Put him
occidere quemquam. to death yourselves,
Iniquitatem facinoris sui they answered: It is not
in judicem hominem re- lawful for us to put any
fundere volebant: sed man to death. Thus

numquid Deum judicem they pretended to throw
 fallebant? Quod fecit the injustice of their
 Pilatus, in eo ipso quod crime upon the judge
 fecit, aliquantum parti- who was a man; but
 ceps fuit; sed in compa- could they deceive a
 ratione illorum, multo Judge who is God?
 ipse innocentior. Insti- What Pilate did made
 tit enim quantum po- him partaker of their
 tuit, ut illum ex eorum crime; but in compari-
 manibus liberaret: nam son of them he was
 propterea flagellatum much more innocent.
 produxit ad eos. Non For he did what he
 persequendo Dominum could to rescue him from
 flagellavit, sed eorum their hands; and for
 furori satisfacere volens: that reason ordered him
 ut vel sic jam mitesce- to be scourged and
 rent, et desinerent velle shown to them. This
 occidere, cum flagella- he did to our Lord, not
 tum viderent. Fecit et by way of persecution,
 hoc. At ubi persevera- but to satisfy their rage;
 verunt, nostis illum la- that the sight of him in
 visse manus, et dixisse, that condition might
 quod ipse non fecisset, move them to pity, and
 mundum se esse a morte make them desist from
 illius. Fecit tamen. desiring his death. All
 Sed si reus quia fecit this he did. But when
 vel invitus, illi innocen- they still persisted, you
 tes qui coegerunt ut fa- know that he washed
 ceret? nullo modo. Sed his hands, and said
 ille dixit in eum senten- that he was innocent of
 tiam, et jussit eum cru- his death. And yet he
 cifigi, et quasi ipse occi- put him to death. But
 dit: et vos, o Judæi, oc- if he was guilty for do-

cidistis. Unde occidistis? Gladio linguæ; acuistis enim linguas vestras. Et quando percussistis, nisi quando clamastis: Crucifige, crucifige!

ing so against his will, are they innocent who forced him to it? Not at all. He pronounced sentence upon him, and commanded him to be crucified, and so might be said to kill him; but you also, O Jews! have killed him. How have you killed him? With the sword of your tongues: for you whetted your tongues. And when gave you the stroke, but when you cried out: Crucify him, crucify him!

R. Animam meam dilectam tradidi in manus iniquorum, et facta est mihi hæreditas mea sicut leo in silva: dedit contra me voces adversarius, dicens: Congregamini, et properate ad devorandum illum: posuerunt me in deserto solitudinis, et luxit super me omnis terra: * Quia non est inventus qui me agnosceret, et faceret bene.

R. I have given my dear soul into the hands of the wicked, and my inheritance is become to me as a lion in the wood: my adversary gave out words against me, saying: Come together, and make haste to devour him: they placed me in a solitary desert, and all the earth mourned for me: * Because there was none that would know me and do me any good.

V. Insurrexerunt in *V.* Men without mercy rose up against me, cordia, et non peperce- and they spared not my runt animæ meæ. * life. * Because, etc. I Quia non est, etc. Ani- have given, etc. mam meam, etc.

THIRD NOCTURN.

Ant. **A**B insurgenti- *Ant.* **D**EFEND me bus in me libera me, Domine, quia that rise up against me, occupaverunt animam O Lord! for they are meam. in possession of my soul.

PSALM 58.

ERIPE me de inimicis meis, Deus **D**ELIVER me from my enemies, O my meus: * et ab insurgentibus in me libera me. God! and defend me from them that rise up against me.

Eripe me de operantibus iniquitatem: * et de viris sanguinum salva me. Deliver me from them that work iniquity, and save me from bloody men.

Quia ecce ceperunt animam meam: * irruerunt in me fortes. For behold they have caught my soul; the mighty have rushed in upon me.

Neque iniquitas mea, Neque peccatum meum, Domine; * sine iniquitate cucurri, et direxi. Neither is it for my iniquity, nor for my sin, O Lord; without iniquity have I run, and directed my steps.

Exurge in occursum meum, et vide: * et tu, Domine Deus virtutum, Deus Israel,	Rise up thou to meet me, and behold; even thou, O Lord the God of hosts, the God of Is- rael!
--	---

Intende ad visitandas omnes gentes: * non miserearis omnibus qui operantur iniquitatem.	Attend to visit all the nations: have no mercy on all them that work iniquity.
--	---

Convertentur ad ves- peram, et famem pati- entur ut canes: * et cir- cuibunt civitatem.	They shall return at evening and shall suffer hunger like dogs: and shall go round about the city.
--	--

Ecce loquentur in ore suo, et gladius in labiis eorum: * quoniam quis audivit?	Behold, they shall speak with their mouth, and a sword is in their lips: for who, say they, hath heard us?
---	--

Et tu Domine, deride- bis eos: * ad nihilum deduces omnes gentes.	But thou, O Lord! shalt laugh at them; thou shalt bring all the nations to nothing.
---	--

Fortitudinem meam ad te custodiam, quia Deus susceptor meus es. * Deus meus, misericor- dia ejus præveniet me.	I will keep my strength to thee: for thou art my protector: my God, his mercy shall prevent me.
--	---

Deus ostendet mihi super inimicos meos, ne occidas eos; * ne quan- do obliviscantur populi mei.	God shall let me see over my enemies: slay them not, lest at any time my people forget.
---	--

Disperge illos in virtute tua: * et depone eos, protector meus Domine.

Delictum oris eorum, sermonem labiorum ipsorum: * et comprehendantur in superbia sua.

Et de execratione et mendacio annuntiabuntur in consummatione: * in ira consummationis, et non erunt.

Et scient quia Deus dominabitur Jacob, * et finium terræ.

Convertentur ad vespem, et famem patientur ut canes: * et circuibunt civitatem.

Ipsi dispergentur ad manducandum: * si vero non fuerint saturati, et murmurabunt.

Ego autem cantabo fortitudinem tuam: * et exultabo mane misericordiam tuam.

Quia factus es suscep-

Scatter them by thy power; and bring them down, O Lord, my protector!

For the sin of their mouth, and the word of their lips: and let them be taken in their pride.

And for their cursing and lying they shall be talked of, when they are consumed: when they are consumed by thy wrath, and they shall be no more.

And they shall know that God will rule Jacob, and all the ends of the earth.

They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

They shall be scattered abroad to eat, and shall murmur if they be not filled.

But I will sing thy strength; and will extol thy mercy in the morning.

For thou art become

tor meus, * et refugium my support, and my
meum, in die tribulationis meae. refuge, in the day of
my trouble.

Adjutor meus, tibi Unto thee, O my help-
psallam, quia Deus sus- er ! will I sing, for thou
ceptor meus es : * Deus art God, my defence :
meus misericordia mea. my God, my mercy.

Here a candle is extinguished.

Ant. Ab insurgenti- *Ant.* Defend me from
bus in me libera me, them that rise up against
Domine, quia occupave- me, O Lord ! for they
runt animam meam. are in possession of my
soul.

Ant. Longe fecisti no- *Ant.* Thou hast put
tos meos a me : traditus away my acquaintance
sum, et non egrediebar. far from me ; I was de-
livered up, and came
not forth.

PSALM 87.

DOMINE Deus sa- **O** LORD, the God
lutis meæ, * in of my salvation !
die clamavi, et nocte co- I have cried in the day
ram te. and in the night before
thee.

Intret in conspectu Let my prayer come
tuo oratio mea : * incli- in before thee ; incline
na aurem tuam ad pre- thy ear to my petition.
cem meam :

Quia repleta est malis For my soul is filled
anima mea : * et vita with evils ; and my life
mea inferno appropin- hath drawn nigh to hell.
quavit

Æstimatus sum cum
descendentibus in la-
cum; * factus sum sicut
homo sine adjutorio, in-
ter mortuos liber.

Sicut vulnerati dor-
mientes in sepulchris,
quorum non es memor
amplius: * et ipsi de
manu tua repulsi sunt.

Posuerunt me in lacu
inferiori: * in tenebro-
sis et in umbra mortis.

Super me confirmatus
est furor tuus: * et om-
nes fluctus tuos indux-
isti super me.

Longe fecisti notos
meos a me: * posuerunt
me abominationem sibi.

Traditus sum, et non
egrediebar: * oculi mei
languerunt præ inopia.

Clamavi ad te, Domi-
ne, tota die: * expandi
ad te manus meas.

Numquid mortuis fa-
cies mirabilia: * aut

I am counted among
those that go down to
the pit; I am become as
a man without help, free
among the dead.

Like the slain sleep-
ing in the sepulchres,
whom thou remember-
est no more: and they
are cast off from thy
hand.

They have laid me in
the lower pit; in the
dark places, and in the
shadow of death.

Thy wrath is strong
over me; and all thy
waves thou hast brought
in upon me.

Thou has put away
my acquaintance far
from me; they have set
me an abomination to
themselves.

I was delivered up,
and came not forth: my
eyes languished through
poverty.

All the day I cried to
thee, O Lord! I stretch-
ed out my hands to thee.

Wilt thou show won-
ders to the dead? or

medici suscitabunt, et shall physicians raise to
confitebuntur tibi ? life, and give praise to
thee ?

Numquid narrabit aliquis in sepulchro misericordiam tuam, * et veritatem tuam in perditione ? Shall any one in the sepulchre declare thy mercy, and thy truth in destruction ?

Numquid cognoscuntur in tenebris mirabilia tua, * et justitia tua in terra oblivionis ? Shall thy wonders be known in the dark ; and thy justice in the land of forgetfulness ?

Et ego ad te, Domine, clamavi : * et mane oratio mea præveniet te. But I, O Lord ! have cried to thee : and in the morning my prayer shall prevent thee.

Ut quid Domine repellis orationem meam : * avertis faciem tuam a me ? Lord ! why castest thou off my prayer ? why turnest thou away thy face from me ?

Pauper sum ego, et in laboribus a juventute mea : * exaltatus autem, humiliatus sum, et conturbatus. I am poor, and in labors from my youth ; and being exalted, have been humbled and troubled.

In me transierunt iræ tuæ : * et terrores tui conturbaverunt me. Thy wrath hath come upon me : and thy terrors have troubled me.

Circumdederunt me sicut aqua tota die : * circumdederunt me simul. They have come round about me like water all the day : they have compassed me about together.

Elongasti a me amicum et proximum, * et thou hast put far from notos meos a miseria. me: and my acquaintance, because of misery.

Here a candle is extinguished.

Ant. Longe fecisti notos meos a me: traditus sum, et non egrediebar. *Ant.* Thou hast put away my acquaintance far from me; I was delivered up, and came not forth.

Ant. Captabunt in animam justi, et sanguinem innocentem condemnabunt. *Ant.* They will hunt after the soul of the just, and will condemn innocent blood.

PSALM 93.

DEUS ultionum Dominus: * Deus ultionum libere egit.

THE Lord is the God to whom revenge belongeth: the God of revenge hath acted freely.

Exaltare qui judicas terram: * redde retributionem superbis.

Lift up thyself, thou that judgest the earth: render a reward to the proud.

Usquequo peccatores, Domine, * usquequo peccatores gloriabuntur?

How long shall the wicked, O Lord! how long shall the wicked make their boast?

Effabuntur et loquentur iniquitatem: * loquentur omnes, qui operantur injustitiam?

How long shall they utter and speak wrong things? How long shall all speak who work in justice?

Populum tuum, Domine, humiliaverunt : * they have brought low ;
et hæreditatem tuam and they have afflicted
vexaverunt. thy inheritance.

Viduum et advenam They have slain the
interfecerunt : * et pu- widow and the stranger :
pillos occiderunt. and they have murdered
the fatherless.

Et dixerunt : Non And they have said :
videbit Dominus, * nec The Lord shall not see :
intelliget Deus Jacob. neither shall the God of
Jacob understand.

Intelligite, insipientes Understand, ye sense-
in populo : * et stulti, less among the people !
aliquando sapite. and, you fools ! be wise
at last.

Qui plantavit aurem, He that planted the
non audiet ? * aut qui ear, shall he not hear ?
finxit oculum, non con- or he that formed the
siderat ? eye, doth he not con-
sider ?

Qui corripit gentes, He that chastiseth na-
non arguet : * qui docet tions, shall he not re-
hominem scientiam ? buke : he that teacheth
man knowledge ?

Dominus scit cogita- The Lord knoweth the
tiones hominum, * quo- thoughts of men, that
niam vanæ sunt. they are vain.

Beatus homo, quem tu Blessed is the man
erudieris, Domine : * et whom thou shalt in-
de lege tua docueris struct, O Lord ! and
eum. shalt teach him out of
thy law

Ut mitiges ei a diebus malis : * donec fodiat^r peccatori fovea. That thou mayest give him rest from the evil days : till a pit be dug for the wicked.

Quia non repeiet Dominus plebem suam : * et hæreditatem suam non derelinquet. For the Lord will not cast off his people : neither will he forsake his own inheritance.

Quoadusque justitia convertatur in iudicium ; * et qui juxta illam, omnes qui recto sunt corde. Until justice be turned into judgment : and they that are near it are all the upright in heart.

Quis consurget mihi adversus malignantes ? * aut quis stabit mecum adversus operantes iniquitatem ? Who shall rise up for me against the evil doers ? or who shall stand with me against the workers of iniquity ?

Nisi quia Dominus adjuvit me : * paulo minus habitasset in inferno anima mea. Unless the Lord had been my helper, my soul had almost dwelt in hell.

Si dicebam : Motus est pes meus : * misericordia tua, Domine, adjuvabat me. If I said : My foot is moved : thy mercy, O Lord ! assisted me.

Secundum multitudinem dolorum meorum in corde meo, * consolationes tuæ lætificaverunt animam meam. According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul.

Numquid adhæret tibi sedes iniquitatis : * qui Doth the seat of iniquity stick to thee : who

figis laborem in præcepto? framest labor in commandment?

Captabunt in animam justî : * et sanguinem innocentem condemnabunt. They will hunt after the soul of the just, and will condemn innocent blood.

Et factus est mihi Dominus in refugium, * et Deus meus in adiutorium spei meæ. But the Lord is my refuge : and my God the help of my hope.

Et reddet illis iniquitatem ipsorum ; et in malitia eorum disperdet eos : * disperdet illos Dominus Deus noster. And he will render to them their iniquity : and in their malice he will destroy them : yea, the Lord our God will destroy them.

Here a candle is extinguished.

Ant. Captabunt in animam justî, et sanguinem innocentem condemnabunt. *Ant.* They will hunt after the soul of the just, and will condemn innocent blood.

V. Locuti sunt adversum me lingua dolosa. *V.* They have spoken against me with deceitful tongues.

R. Et sermonibus odii circumdederunt me, et expugnaverunt me gratis. *R.* And they have compassed me about with words of hatred ; and have fought against me without cause.

Pater noster, *secreto.* Our Father, *privately.*

THE SEVENTH LESSON.

De Epistola beati Pauli Apostoli ad Hebræos, cap. iv. et v.	From the Epistle of St. Paul the Apostle to the Hebrews, chaps. iv and v.
---	--

<p>FESTINEMUS ingredi in illam requiem, ut ne in idipsum quis incidat incredulitatis exemplum. Vivus est enim sermo Dei, et efficax, et penetrabilior omni gladio ancipiti, et pertingens usque ad divisionem animæ ac spiritus, compagum quoque ac medullarum, et discretor cogitationum et intentionum cordis. Et non est ulla creatura invisibilis in conspectu ejus: omnia autem nuda et aperta sunt oculis ejus, ad quem nobis sermo. Habentes ergo Pontificem magnum, qui penetravit cœlos, Jesum filium Dei, teneamus confessionem. Non enim habemus Pontificem, qui non possit compati infirmitatibus nostris: tentatum autem</p>	<p>LET us hasten therefore to enter into that rest: lest any man fall into the same example of unbelief. For the word of God is living and effectual, and more piercing than any two-edged sword: and reaching unto the division of the soul and spirit, of the joints also, and the marrow, and is a discerner of the thoughts and intentions of the heart. Neither is there any creature invisible in his sight; but all things are naked and open to the eyes of him, to whom our speech is. Seeing then that we have a great high-priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession. For we have not a high-</p>
--	---

per omnia pro similitudine, absque peccato.

priest, who cannot have compassion on our infirmities : but one tempted in all things like as we are, yet without sin.

R. Tradiderunt me in manus impiorum, et inter iniquos projecerunt me, et non pepercerunt animæ meæ: congregati sunt adversum me fortes : * Et sicut gigantes steterunt contra me.

R. They delivered me into the hands of the impious, and cast me out amongst the wicked, and spared not my life: the powerful gathered together against me : * and like giants they stood against me.

V. Alieni insurrexerunt adversum me, et fortes quæsierunt animam meam. * Et sicut, etc.

V. Strangers have risen up against me, and the mighty have sought after my soul. * And like giants.

THE EIGHTH LESSON.

ADEAMUS ergo cum fiducia ad thronum gratiæ, ut misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Omnis namque pontifex ex hominibus assumptus, pro hominibus constituitur in iis quæ sunt ad Deum, ut offerat do-

LET us go therefore with confidence to the throne of grace; that we may obtain mercy, and find grace in seasonable aid. For every high-priest taken from among men is appointed for men in the things that appertain to God, that he may offer up

na et sacrificia pro pec- gifts and sacrifices for
catis : qui condolare pos- sins ; who can have com-
sit iis, qui ignorant et passion on them that
errant, quoniam et ipse are ignorant, and that
circumdatus est infir- err : because he himself
mitate. Et propterea de- also is encompassed
bet, quemadmodum pro with infirmity : and
populo, ita etiam et pro therefore he ought, as
semetipso offerre pro for the people, so also
peccatis. for himself, to offer for
sins.

R. Jesum tradidit im- *R.* The wicked man
pius summis principi- betrayed Jesus to the
bus sacerdotum, et se- chief priests and an-
nioribus populi : * Pe- cients of the people : *
trus autem sequebatur but Peter followed him
eum a longe, ut videret afar off, to see the end.
finem.

V. Adduxerunt autem *V.* And they led him
eum ad Caiphā prin- to Caiphas, the high-
cipem sacerdotum, ubi priest, where the Scribes
Scribæ et Pharisæi con- and Pharisees were met
venerant. * Petrus au- together. * But Peter.
tem, etc.

THE NINTH LESSON.

NEC quisquam su- **N**EITHER doth
mit sibi hono- any man take
rem, sed qui vocatur a the honor to himself,
Deo, tamquam Aaron. but he that is called by
Sic et Christus non se- God, as Aaron was. So
metipsum clarificavit ut also Christ did not
Pontifex fieret, sed qui glorify himself to be

locutus est ad eum: Filius meus es tu, ego hodie genui te. Quemadmodum et in alio loco dicit: Tu es sacerdos in æternum, secundum ordinem Melchisedech. Qui in diebus carnis suæ precessupplicationesque ad eum, qui possit illum saluum facere a morte, cum clamore valido et lacrymis offerens, exauditus est pro sua reverentia. Et quidem cum esset Filius Dei, didicit ex iis quæ passus est obedientiam; et consummatus, factus est omnibus obtemperantibus sibi, causa salutis æternæ, appellatus a Deo Pontifex juxta ordinem Melchisedech.

R. Caligaverunt oculi mei a fletu meo: quia elongatus est a me, qui consolabatur me. Videte omnes populi, * Si

made a high-priest: but he that said to him: Thou art my Son, this day have I begotten thee. As he saith also in another place: Thou art a priest for ever, according to the order of Melchisedech. Who in the days of his flesh, offering up prayers and supplications, with a strong cry and tears, to him that was able to save him from death, was heard for his reverence. And whereas indeed he was the Son of God, he learned obedience by the things which he suffered: and being consummated, he became the cause of eternal salvation to all that obey him. Called by God a high-priest according to the order of Melchisedech.

R. My eyes are darkened by my tears; for he is far from me that comforted me. See, all people! * if there be

est dolor similis sicut any sorrow like to my
dolor meus. sorrow.

V. O vos omnes, qui *V.* O all ye that pass
transitis per viam, at- by the way! attend and
tendite et videte. * Si see. * If there be, etc.
est dolor, etc. Caliga- My eyes, etc.
verunt, etc.

The Lauds.

Ant. **P**ROPRIO *Ant.* **G**OD spared not
Filio suo his own Son,
non pepercit Deus, sed but delivered him up
pro nobis omnibus tra- for us all.
didit illum.

PSALM 50.

MISERERE mei, **H**AVE mercy on
Deus, *p.* 230. me, *p.* 230.

Here a candle is extinguished.

Ant. Proprio Filio *Ant.* God spared not
suo non pepercit Deus, his own Son, but de-
sed pro nobis omnibus livered him up for us all.
tradidit illum.

Ant. Anxius est su- *Ant.* My spirit is in
per me spiritus meus, in anguish within me, my
me turbatum est cor heart within me is
meum. troubled.

PSALM 142.

DOMINE, exaudi **H**EAR, O Lord!
 orationem meam; my prayer : give
 auribus percipe obsecra- ear to my supplication in
 tionem meam in veritate thy truth ; hear me in
 tua : * exaudi me in tua thy justice.
 justitia.

Et non intres in judi- And enter not into
 cium cum servo tuo : * judgment with thy ser-
 quia non justificabitur in vant ; for in thy sight
 conspectu tuo omnis vi- no man living shall be
 vens. justified.

Quia persecutus est For the enemy hath
 inimicus animam meam : persecuted my soul : he
 * humiliavit in terra vi- hath brought down my
 tam meam. life to the earth.

Collocavit me in ob- He hath made me to
 scuris sicut mortuos sæ- dwell in darkness, as
 culi : * et anxius est those that have been
 super me spiritus meus, dead of old : and my
 in me turbatum est cor spirit is in anguish with-
 meum. in me, my heart within
 me is troubled.

Memor fui dierum I remembered the days
 antiquorum, meditatus of old : I meditated on
 sum in omnibus operi- all thy works ; I medi-
 bus tuis : * in factis tated on the works of thy
 manuum tuarum medi- hands.
 tabar.

Expandi manus meas I stretched forth my
 hands to thee ; my soul

ad te : * anima mea si- is as earth without water
cut terra sine aqua tibi. unto thee.

Velociter exaudi me, Hear me speedily, O
Domine : * defecit spi- Lord ! my spirit hath
ritus meus. fainted away.

Non avertas faciem Turn not away thy
tuam a me : * et similis face from me ; lest I be
ero descendentibus in like unto them that go
lacum. down into the lake.

Auditam fac mihi Cause me to hear thy
mane misericordiam tu- mercy in the morning ;
am : * quia in te spe- for in thee have I hoped.
ravi.

Notam fac mihi viam, Make the way known
in qua ambulem : * quia to me wherein I should
ad te levavi animam walk : for I have lifted
meam. up my soul to thee.

Eripe me de inimicis Deliver me from my
meis, Domine, ad te enemies, O Lord ! to
confugi : * doce me fa- thee have I fled : teach
cere voluntatem tuam, me to do thy will, for
quia Deus meus es tu. thou art my God.

Spiritus tuus bonus de- Thy good spirit shall
ducet me in terram rec- lead me into the right
tam : * propter nomen land : for thy name's
tuum, Domine, vivifica- sake, O Lord ! thou wilt
bis me in æquitate tua. quicken me in thy jus-
tice.

Educes de tribulatione Thou will bring my
animam meam : * et in soul out of trouble : and
misericordia tua disper- in thy mercy thou will
des inimicos meos. destroy my enemies.

Et perdes omnes, qui And thou wilt cut off
tribulant animam me- all them that afflict my
am: * quoniam ego ser- soul: for I am thy ser-
vus tuus sum. vant.

Here a candle is extinguished.

Ant. Anxiatus est su- *Ant.* My spirit **is** in
per me spiritus meus, anguish within me, my
in me turbatum est cor heart within me is trou-
meum. bled.

Ant. Ait latro ad la- *Ant.* One thief said
tronem: Nos quidem to the other: We in-
digna factis recipimus; deed receive the due re-
hic autem quid fecit? ward of our deeds; but
Memento mei, Domine, what hath this man
dum veneris in regnum done? Lord! remember
uum. me, when thou shalt
come into thy kingdom.

PSALMS.

DEUS, Deus meus, **O** GOD, my God!
p. 237. *p. 237.*

Deus misereatur, *p.* May God have mer-
238. cy, *p. 238.*

Here a candle is extinguished.

Ant. Ait latro ad la- *Ant.* One thief said
tronem: Nos quidem to the other: We in-
digna factis recipimus; deed receive the due re-
hic autem quid fecit? ward of our deeds; but
Memento mei, Domine, what hath this man

dum veneris in regnum tuum. done? Lord! remember me when thou shalt come into thy kingdom.

Ant. Cum conturbata fuerit anima mea, Domine, misericordiæ memor eris. *Ant.* When my soul shall be in trouble, O Lord! thou wilt be mindful of thy mercy.

THE CANTICLE OF HABACUC, *cap.* iii.

DOMINE, audi vi-
auditionem tu-
am, * et timui. **O** LORD! I have
heard thy hear-
ing, and was afraid.

Domine, opus tuum :
* in medio annorum vi-
vifica illud. O Lord! thy work, in
the midst of the years
bring it to life.

In medio annorum
notum facies : * cum
iratus fueris, misericor-
diæ recordaberis. In the midst of the
years thou shalt make it
known : when thou art
angry, thou will remem-
ber mercy.

Deus ab austro ve-
niet, * et Sanctus de
monte Pharan. God will come from
the south, and the Holy
One from Mount Pha-
ran.

Operuit cœlos gloria
ejus : * et laudis ejus
plena est terra. His glory covered the
heavens, and the earth
is full of his praise.

Splendor ejus ut lūx
erit : * cornua in mani-
bus ejus. His brightness shall
be as the light : horns
are in his hands.

Ibi abscondita est for-
There is his strength

titudo ejus: * ante faciem ejus ibit mors. hid: death will go before his face.

Et egredietur diabolus ante pedes ejus. * And the devil shall go forth before his feet.
Stetit, et mensus est terram. He stood, and measured the earth.

Aspexit, et dissolvit gentes: * et contriti sunt montes sæculi. He beheld and melted the nations; and the ancient mountains were crushed to pieces.

Incurvati sunt colles mundi, * ab itineribus æternitatis ejus. The hills of the world were bowed down by the journeys of his eternity.

Pro iniquitate videntur tentoria Æthiopiarum: * I saw the tents of Ethiopia for their iniquity, the curtains of the land of Madian shall be troubled.

Numquid in fluminibus iratus es, Domine? Wast thou angry, O Lord! with the rivers?
* aut in fluminibus furor tuus? vel in mari indignatio tua? or was thy wrath upon the rivers? or thy indignation in the sea?

Qui ascendes super equos tuos: * et quadrigæ tuæ salvatio. Who wilt ride upon thy horses, and thy chariots are salvation.

Suscitans suscitabis arcum tuum, * jumenta tribubus quæ locutus es. Thou wilt surely take up thy bow: according to the oaths which thou hast spoken to the tribes.

Fluvios scindes terræ. Thou wilt divide the

viderunt te, et doluerunt montes : * gurges aquarum transiit. rivers of the earth ; the mountains saw thee, and were grieved, the great body of waters passed away.

Dedit abyssus vocem suam : * altitudo manus suas levavit. The deep put forth its voice : the deep lifted up its hands.

Sol et luna steterunt in habitaculo suo, * in luce sagittarum tuarum, ibunt in splendore fulgurantis hastæ tuæ. The sun and the moon stood still in their habitation : in the light of thy arrows, they shall go in the brightness of thy glittering spear.

In fremitu conculcabis terram : * et in furore obstupescies gentes. In thy anger thou wilt tread the earth under foot : in thy wrath thou wilt astonish the nations.

Egressus es in salutem populi tui, * in salutem cum Christo tuo. Thou wentest forth for the salvation of thy people : for their salvation with thy Christ.

Percussisti caput de domo impij : * denudasti fundamentum ejus usque ad collum. Thou struckest the head of the house of the wicked : thou hast laid bare his foundation even to the neck.

Maledixisti sceptris ejus, capiti bellatorum ejus, * venientibus ut turbo ad dispergendum me. Thou hast cursed his sceptres, the head of his warriors, them that came out as a whirlwind to scatter me.

Exultatio eorum * si- Their joy was like
cut ejus, qui devorat that of him that devour
pauperem in abscon- eth the poor man in
dito. secret.

Viam fecisti in mari Thou madest a way in
equis tuis, * in luto the sea for thy horses, in
aquarum multarum. the mud of many waters.

Audivi, et conturba- I have heard, and my
tus est venter meus; * a bowels were troubled:
voce contremuerunt la- my lips trembled at the
bia mea. voice.

Ingredietur putredo Let rottenness enter
in ossibus meis, * et sub- into my bones, and
ter me scateat. swarm under me.

Ut requiescam in die That I may rest in the
tribulationis: * ut as- day of tribulation: that
cendam ad populum ac- I may go up to our peo-
cinctum nostrum. ple that are girded.

Ficus enim non flore- For the fig-tree shall
bit, * et non erit ger- not blossom; and there
men in vineis. shall be no spring in the
vine.

Mentietur opus olivæ: The labor of the olive-
* et arva non afferent tree shall fail; and the
cibum. fields shall yield no food.

Abscindetur de ovili The flock shall be cut
pecus: * et non erit off from the fold; and
armentum in præsepi- there shall be no herd
bus. in the stalls.

Ego autem in Domino But I will rejoice in
gaudebo: * et exultabo the Lord: and I will joy
in Deo Jesu meo. in God my Jesus.

Deus Dominus fortitudo mea : * et ponet pedes meos quasi cervorum. The Lord God is my strength : and he will make my feet like the feet of harts.

Et super excelsa mea deducet me victor * in psalmis canentem. And he the conqueror will lead me upon my high places singing psalms.

Here a candle is extinguished.

Ant. Cum conturbata fuerit anima mea, Domine, misericordiæ memor eris. *Ant.* When my soul shall be in trouble, O Lord ! thou wilt be mindful of thy mercy.

Ant. Memento mei, Domine, dum veneris in regnum tuum. *Ant.* Lord ! remember me, when thou shalt come into thy kingdom.

PSALMS.

LAUDATE Dominum de cœlis, *p.* 244. **P**RAISE ye the Lord from the heavens, *p.* 244.

Cantate Domino, *p.* 245. Sing ye to the Lord, *p.* 245.

Laudate Dominum in sanctis ejus, *p.* 247. Praise ye the Lord in his holy places, *p.* 247.

Here a candle is extinguished.

Ant. Memento mei, Domine, dum veneris in regnum tuum. *Ant.* Lord ! remember me, when thou shalt come into thy kingdom.

V. Collocavit me in *V.* He hath made me
obscuris. to dwell in darkness.

R. Sicut mortuos sæ- *R.* As those that have
culi. been dead of old.

Ant. Posuerunt super *Ant.* They put over
caput ejus causam ipsi- his head his cause writ-
us scriptam : Jesus Na- ten : Jesus of Nazareth,
zarenus, Rex Judæorum. the King of the Jews.

THE CANTICLE OF ZACHARY. *Luke i.*

BENEDICTUS, *p.* **B**LESSED be the
248. Lord, *p.* 248.

The candle left burning at the top of the triangular candlestick is taken down while the following Ant. is said, and concealed behind the Epistle side of the altar :

Ant. Posuerunt super *Ant.* They put over
caput ejus causam ipsius his head his cause writ-
scriptam : Jesus Naza- ten : Jesus of Nazareth,
renus, Rex Judæorum. the King of the Jews.

The following is said kneeling :

CHRISTUS factus **C**HRIST became
est pro nobis obe- obedient for us
diens usque ad mortem, unto death ; even the
mortem autem crucis. death of the cross.

Pater noster, *totum sub* Our Father, *privately.*
silentio.

The Psalm Miserere, p. 230, is recited in a low voice : and in the end the following prayer, without the Oremus.

RESPICE, quæsu- **L**OOK down, O
mus Domine. su- Lord ! we beseech

per hanc familiam tuam,	thee, on this thy family,
pro qua Dominus noster	for which our Lord Jesus
Jesus Christus non dubi-	Christ was pleased to be
tavit manibus tradi no-	delivered into the hands
centium, et crucis subire	of the wicked, and to
tormentum. <i>Sed dicitur</i>	suffer the torment of the
<i>sub silentio</i> : Qui tecum	cross. <i>But say in a low</i>
vivit et regnat in unitate	<i>voice</i> : Who with thee and
Spiritus sancti Deus, per	the Holy Ghost liveth
omnia sæcula sæculo-	and reigneth, one God,
rum. Amen.	world without end.
	Amen.

At the end of the prayer a little noise is made ; the lighted candle is brought from under the Altar, and all rise and retire in silence.

GOOD FRIDAY.

MORNING OFFICE.

THE Church commemorates every day the bloody sacrifice of Jesus Christ on the cross by a true and real unbloody sacrifice, in which she offers to God the same body and blood that were given for the sins of the world. But on Good Friday she offers no sacrifice, nor is there any consecration of the Holy Eucharist; the Priest receiving the sacred Host which he had consecrated the day before. So that, in the office which is performed, instead of the Mass, she contents herself with a bare representation of the passion, and makes it her chief business to expose to the faithful Jesus Christ crucified for them. For this end she reads such Lessons and Tracts as contain predictions of his coming for their redemption, and types of his immolation on the cross, and then she reads the history of the passion, as related by St. John, to show how the Law and the prophets were verified by the Gospel.

The faithful by these Lessons are instructed in the mystery of this day, and therefore beg with the Priest the fruit and application of this passion, by praying for all sorts of persons, even *Schismatics*, *Heretics*, *Jews*, and *Pagans*. None are excluded from the suffrages of the Church on a day when Jesus Christ prayed for his persecutors, and offered his blood to his Father for the salvation of those who shed it.

Next, both Priest and people adore *Jesus Christ* crucified, expressing their adoration by kneeling thrice before they kiss the cross. The veneration of the cross is as ancient as Christianity itself. If at the bare name of Jesus every knee should bend, what feelings should arise in a Christian breast at the sight of the sacred sign of redemption? It is not to the frail materials of the cross that we pay our adoration, but to Him who on it offered for our sins the sacrifice of propitiation.

After the ceremony, the Priest brings back to the altar the body of our Lord with the same solemnity as it was carried from thence on Thursday, and finishes the office by receiving the sacred Victim that was slain this day for the redemption of mankind.

The Mass.

The Priest and his Ministers, in black vestments, go to the altar without lights and incense, and prostrate themselves before it, while the Acolytes cover it with one lincloth. Then the Priest, with his Minister, goes up to the altar, and a reader reads the following lesson :

THE FIRST LESSON. Osee vi.

H ÆC dicit Domi- nus : In tribula- tione sua mane consur- gent ad me. Venite, et revertamur ad Domi- num : quia ipse cepit, et sanabit nos ; percutiet, et curabit nos. Vivifi- cabit nos post duos dies : in die tertia suscitabit nos, et vivemus in con- spectu ejus. Sciemus, sequemurque ut cognos- camus Dominum. Quasi diluculum præparatus est egressus ejus, et ve- niet quasi imber nobis temporaneus et seroti- nus terræ. Quid faciam tibi, Ephraim ? quid fa- ciam tibi, Juda ? Mise- ricordia vestra quasi nubes matutina, et qua- si ros mane pertransiens. Propter hoc dolavi in	T HUS saith the Lord : In their affliction they will rise early to me. Come, and let us return to the Lord ; for he hath taken us, and he will heal us : he will strike, and he will cure us. He will revive us after two days : on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the lat- ter rain to the earth. What shall I do to thee, O Ephraim ? what shall I do to thee, O Juda ? Your mercy is as a morn-
---	---

prophetis, occidi eos in ing cloud, and as the dew
 verbis oris mei: et judi- that goeth away in the
 cia tua quasi lux egredi- morning. For this rea-
 entur. Quia misericor- son have I hewed them
 diam volui, et non sacri- by the prophets, I have
 ficium; et scientiam slain them by the words
 Dei, plus quam holo- of my mouth; and thy
 causta judgments shall go forth
 as the light. For I de-
 sired mercy and not sa-
 crifice: and the know-
 ledge of God more than
 holocausts.

THE TRACT.

DOMINE, audiui **L**ORD! I heard what
 auditum tuum, thou madest me
 et timui; consideravi hear, and I was afraid:
 opera tua, et expavi. I considered thy works,
 and trembled.

V. In medio ducrum *V.* Thou wilt appear
 animalium innotesce- between two animals;
 ris: dum appropinqua- when the years shall be
 verint anni, cognosce- accomplished, thou wilt
 ris; dum advenerit tem- make thyself known:
 pus, ostenderis. when the time shall
 come, thou wilt be ma-
 nifested.

V. In eo dum turbata *V.* When my soul shall
 fuerit anima mea, in be in trouble, thou wilt
 ira misericordiæ memor remember thy mercy,
 eris. even in thy wrath.

V. Deus a Libano *V.* God will come

veniet, et Sanctus de monte umbroso et condenso. from Libanus, and the Holy One from the shady and dark mountain.

V. Operuit cœlos majestas ejus, et laudis ejus plena et terra.

V. His majesty overspreads the heavens, and the earth is full of his praise.

THE COLLECT.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

DEUS, a quo et Judas reatus sui pœnam, et confessionis suæ latro præmium sumpsit; concede nobis tuæ propitiationis effectum: ut sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum, ita nobis ablato vetustatis errore, resurrectionis suæ gratiam largiatur. Qui tecum vivit et regnat in unitate, etc.

O GOD! from whom Judas received the punishment of his sin, and the thief the reward of his confession; grant us the effects of thy mercy; that as our Lord Jesus Christ at the time of his passion bestowed on each a different recompense of his merits, so having destroyed the old man in us, he may give us the grace of his resurrection; who liveth, etc.

THE SECOND LESSON. *Exod.* xii.

IN diebus illis: Dixit Dominus ad Moysen et Aaron in terra Ægypti-

IN those days the Lord said to Moses and Aaron in the land

ti: Mensis iste vobis of Egypt: This month principium mensium; shall be to you the beginning erit in mensibus of months: it anni. Loquimini ad uni shall be the first in the versum cœtum filiorum months of the year. Israel, et dicite eis: De Speak to the whole assembly of the children cima die mensis hujus of Israel, and say to tollat unusquisque agnum per familias et domos suas. Sin autem them: On the tenth day of this month let every minor est numerus ut man take a lamb by sufficere possit ad ves- their families and houses. cendum agnum, assu- But if the number be less met vicinum suum qui than may suffice to eat junctus est domui suæ, the lamb, he shall take juxta numerum anima- unto him his neighbor rum, quæ sufficere pos- that joineth to his house, sunt ad esum agni. Erit according to the number autem agnus absque of souls which may be macula, masculus, anni- enough to eat the lamb. culus: juxta quem ritum, And it shall be a lamb tolletis et hœdum. Et without blemish, a male servabitis eum usque ad of one year; according quartam decimam diem to which rite also you mensis hujus, immolabit- shall take a kid. And que eum universa multi- you shall keep it until tudo filiorum Israel ad the fourteenth day of vesperam. Et sument this month; and the de sanguine ejus, ac po- whole multitude of the nent super utrumque children of Israel shall postem, et in superlimi- sacrifice it in the even- naribus domorum in qui- ing, and they shall take bus comedent illum. Et of the blood thereof, and

edent carnes nocte illa put it on upon both the
 assas igni, et azymos side-posts and on the up-
 panes cum lactucis per door-posts of the
 agrestibus. Non come- houses, wherein they
 detis ex eo crudum quid, shall eat it. And they
 nec coctum aqua, sed shall eat the flesh that
 tantum assum igni. Ca- night roasted at the fire,
 put cum pedibus ejus et and unleavened bread
 intestinis vorabitis : nec with wild lettuce. You
 remanebit quidquam ex shall not eat thereof, any-
 eo usque mane. Si quid thing raw, nor boiled in
 residuum fuerit, igne water, but only roasted
 comburetis. Sic autem at the fire : you shall eat
 comedetis illum : renes the head with the feet
 vestros accingetis, et cal- and entrails thereof.
 ceamenta habebitis in Neither shall there re-
 pedibus, tenentes bacu- main anything of it till
 los in manibus, et come- morning. If there be
 detis festinanter : est anything left, you shall
 enim Phase (id est tran- burn it with fire. And
 situs) Domini. thus you shall eat it :

you shall gird your reins,
 and you shall have shoes
 on your feet, holding
 staves in your hands :
 and you shall eat in
 haste. For it is the
 Phase (that is, the pas-
 sage) of the Lord.

THE TRACT.

ERIPE me Do- **D**ELIVER me, O
 mine, ab homine Lord ! from the

malo: a viro iniquo evil man, rescue me from
libera me. the unjust man.

V. Qui cogitaverunt *V.* Who have devised
malitias in corde, tota die iniquity in their hearts,
constituebant prælia. all the day long they
designed battles.

V. Acuerunt linguas *V.* They have sharp-
suas sicut serpentis: ve- ened their tongues like a
nenum aspidum sub la- serpent: the venom of
biis eorum. asps is under their lips.

V. Custodi me, Domi- *V.* Keep me, O Lord!
ne, de manu peccatoris; from the hand of the
et ab hominibus iniquis wicked; and from un-
libera me. just men deliver me.

V. Qui cogitaverunt *V.* Who have proposed
supplantare gressus me- to supplant my steps:
os: absconderunt super- the proud have hidden a
bi laqueum mihi. net for me.

V. Et funes extende- *V.* And they have
runt in laqueum pedibus stretched out cords for
meis: juxta iter scanda- a snare: they have laid
lum posuerunt mihi. for me a stumbling-
block by the way side.

V. Dixi Domino: *V.* I said to the Lord:
Deus meus es tu; exau- Thou art my God; hear,
di Domine vocem ora- O Lord! the voice of
tionis meæ. my supplication.

V. Domine, Domine, *V.* O Lord, O Lord,
virtus salutis meæ, the strength of my sal-
obumbra caput meum vation! thou hast over-
in die belli. shadowed my head in
the day of battle.

V. Ne tradas me a *V.* Give me not up, O

desiderio meo peccato- Lord! from my desire
 ri: cogitaverunt adver- to the wicked; they
 sus me, ne derelinquas have plotted against me;
 me, ne unquam exal- do not thou forsake me
 tentur. lest they should tri-
 umph.

V. Caput circuitus *V.* The head of them
 eorum: labor labiorum compassing me about:
 ipsorum operiet eos. the labor of their lips
 shall overwhelm them.

V. Verumtamen justi *V.* But as for the just,
 confitebuntur nomini they shall give glory to
 tuo; et habitabunt recti thy name: and the up-
 cum vultu tuo. right shall dwell with
 thy countenance.

Passio Domini nostri The passion of our Lord
 Jesu Christi secun- Jesus Christ accord-
 dum Joannem. Cap. ing to St. John. Chap.
 xviii. xviii.

IN illo tempore: **A**T that time, Jesus
 Egressus est Jesus went forth with his
 cum discipulis suis trans disciples, over the brook
 torrentem Cedron, ubi of Cedron, where there
 erat hortus: in quem was a garden into which
 introivit ipse, et disci- he and his disciples en-
 puli ejus. Sciebat autem tered. Now Judas also,
 et Judas, qui tradebat who betrayed him,
 eum, locum, quia fre- knew the place; be-
 quenter Jesus convene- cause Jesus had often
 rat illuc cum discipulis resorted thither together
 suis. Judas ergo cum with his disciples. Ju-
 accepisset cohortem, et das therefore having re-

a pontificibus et Pharisæis ministros, venit il-
 luc cum lâternis, et fa-
 cibus, et armis. Jesus
 itaque sciens omnia
 quæ ventura erant super
 eum, processit, et dixit
 eis : Quem quæritis?
 Responderunt ei : Je-
 sum Nazarenum. Dicit
 eis Jesus : Ego sum.
 Stabat autem et Judas,
 qui tradebat eum, cum
 ipsis. Ut ergo dixit eis,
 Ego sum, abierunt re-
 trorsum, et ceciderunt
 in terram. Iterum ergo
 interrogavit eos : Quem
 quæritis? Illi autem
 dixerunt : Jesum Naza-
 renum. Respondit Je-
 sus : Dixi vobis, quia
 ego sum. Si ergo me
 quæritis, sinite hos abire.
 Ut impleretur sermo
 quem dixit : Quia quos
 dedisti mihi, non perdi-
 di ex eis quemquam.
 Simon ergo Petrus ha-
 bens gladium, eduxit
 eum, et percussit ponti-
 ficis servum, et abscidit
 auriculam ejus dexte-
 ceived a band of men
 and servants from the
 chief priests and the
 Pharisees, cometh thi-
 ther with lanterns and
 torches and weapons.
 Jesus, therefore, know-
 ing all things that
 should come upon him,
 went forth and said to
 them : Whom seek ye?
 They answered him :
 Jesus of Nazareth. Je-
 sus saith to them : I am
 he. And Judas also who
 betrayed him, stood
 with him. As soon then
 as he had said to them :
 I am he ; they went
 backward, and fell to
 the ground. Again,
 therefore, he asked
 them : Whom seek ye?
 And they said : Jesus of
 Nazareth. Jesus an-
 swered : I have told you
 that I am he. If there-
 fore you seek me, let
 these go away. That
 the word might be ful-
 filled which he had said :
 Of them whom thou hast
 given me, I have not lost

ram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: Mitte gladium tuum in vaginam. Calicem quem dedit mihi Pater, non bibam illum? Cohors ergo, et tribunus, et ministri Judæorum comprehenderunt Jesum, et ligaverunt eum, et adduxerunt eum ad Annam primum, erat enim socer Caiphæ, qui erat pontifex anni illius. Erat autem Caiphas, qui consilium dederat Judæis, quia expedit unum hominem mori pro populo. Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici, et introivit cum Jesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exivit ergo discipulus alius, qui erat notus pontifici, et dixit ostiariæ, et introduxit Petrum. Dicit ergo Petro ancilla ostia-

any one. Then Simon Peter having a sword, drew it, and struck the servant of the high-priest, and cut off his right ear. And the name of the servant was Malchus. Then Jesus said to Peter: Put up thy sword into the scabbard. The cup which my Father hath given me, shall not I drink it? Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him: and they led him away to Annas first, for he was father-in-law to Caiphas, who was the high-priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high-priest, and went in with Jesus into the pa-

ria : Numquid et tu ex
discipulis es hominis is-
tius? Dicit ille : Non
sum. Stabant autem
servi et ministri ad pru-
nas, quia frigus erat, et
calefaciebant se. Erat
autem cum eis et Pe-
trus stans, et calefaciens
se.

lace of the high-priest.
But Peter stood at the
door without. Then the
other disciple who was
known to the high-priest,
went out, and spoke to
her that kept the door,
and brought in Peter.
And the maid that wait-
ed at the door, saith to
Peter : Art not thou also
one of this man's dis-
ciples? He saith : I am
not. Now the servants
and officers stood at a
fire of coals ; because it
was cold, and warmed
themselves. And with
them was Peter also
standing, and warming
himself.

Pontifex ergo interro-
gavit Jesum de discipu-
lis suis, et de doctrina
ejus. Respondit ei Je-
sus : Ego palam locutus
sum mundo : ego sem-
per docui in synagoga,
et in templo, quo omnes
Judæi conveniunt ; et
in occulto locutus sum
nihil. Quid me inter-
rogas? interroga eos qui

The high-priest then
asked Jesus of his disci-
ples, and of his doctrine.
Jesus answered him : I
have spoken openly to
the world : I have al-
ways taught in the syna-
gogue, and in the tem-
ple, whither all the Jews
resort : and in secret I
have spoken nothing.
Why askest thou me?

audierunt quid locutus sim ipsis: ecce hi sciunt quæ dixerim ego. Hæc autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens: Sic respondes pontifici? Respondit ei Jesus: Si male locutus sum, testimonium perhibe de malo; si autem bene, quid me cædis? Et misit eum Annas ligatum ad Caipham pontificem. Erat autem Simon Petrus stans, et calefaciens se. Dixerunt ergo ei: Numquid et tu ex discipulis ejus es? Negavit ille, et dixit: Non sum. Dicit ei unus ex servis pontificis, cognatus ejus cuius abscidit Petrus auriculam: Nonne ego te vidi in horto cum illo? Iterum ergo negavit Petrus, et statim gallus cantavit. Adducunt ergo Jesum a Caipha in prætorium. Erat autem mane: et ipsi non introierunt in prætorium, ask them who have heard what I have spoken to them: behold they know what things I have said. And when he had said these things, one of the officers standing by, gave Jesus a blow, saying: Answerest thou the high-priest so? Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou me? And Annas sent him bound to Caiphas the high-priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it and said: I am not. One of the servants of the high-priest, a kinsman to him whose ear Peter cut off, saith to him: Did not I see thee in the garden with him? Then Peter again denied, and immediately the cock crowed. Then they led Jesus from Caiphas to

ut non contaminarentur, the governor's hall. And
 sed ut manducarent Pas- it was morning: and
 cha. Exivit ergo Pila- they went not into the
 tus ad eos foras, et dixit: hall, that they might not
 Quam accusationem af- be defiled, but that they
 fertis adversus hominem might eat the passover.
 hunc? Responderunt, Pilate therefore went out
 et dixerunt ei: Si non to them, and said: What
 esset hic malefactor, non accusation bring you
 tibi tradidissemus eum. against this man? They
 Dixit ergo eis Pilatus: answered and said to
 Accipite eum vos, et him: If he were not a
 secundum legem ves- malefactor, we would not
 tram judicate eum. have delivered him up
 Dixerunt ergo ei Judæi: to thee. Pilate then said
 Nobis non licet interficere quemquam. Ut ser- to them: Take him you,
 mo Jesu impleretur, and judge him according
 quem dixit, significans to your law. The Jews
 qua morte esset moritu- therefore said to him: It
 rus. Introivit ergo ite- is not lawful for us to
 rum in prætorium Pila- put any man to death.
 tus, et vocavit Jesum, et That the word of Jesus
 dixit ei: Tu es rex Ju- might be fulfilled which
 dæorum? Respondit Je- he said, signifying what
 sus: A temetipso hoc death he should die.
 dicis, an alii dixerunt Pilate therefore went
 tibi de me? Respondit into the hall again, and
 Pilatus: Numquid ego called Jesus, and said to
 Judæus sum? Gens tua, him: Art thou the king
 et pontifices tradiderunt of the Jews? Jesus an-
 te mihi. Quid fecisti? swered: Sayest thou this
 Respondit Jesus: Reg- thing of thyself, or have
 others told it thee of

num meum non est de me? Pilate answered: hoc mundo. Si ex hoc Am I a Jew? Thy own mundo esset regnum nation, and the chief meum, ministri mei utique decertarent, ut non thee up to me. What traderer Judæis: nunc hast thou done? Jesus autem regnum meum answered: My kingdom non est hinc. Dixit ita is not of this world. que ei Pilatus: Ergo rex If my kingdom were es tu? Respondit Jesus: of this world, my servants would certainly ego. Ego in hoc natus strive that I should not sum, et ad hoc veni in be delivered to the Jews: mundum, ut testimoni- but now my kingdom is um perhibeam veritati. not from hence. Pilate Omnis qui est ex veritate, audit vocem meam. Art thou a king then? Dicit ei Pilatus: Quid Jesus answered: Thou est veritas? Et cum hoc sayest that I am a king. dixisset, iterum exivit For this was I born, and ad Judæos, et dicit eis: for this came I into the Ego nullam invenio in world, that I should eo causam. Est autem give testimony to the consuetudo vobis, ut truth. Every one that unum dimittam vobis in is of the truth, heareth Pascha: vultis ergo dimittam vobis regem my voice. Pilate sayeth to him: What is truth? Judæorum? Clamaverunt ergo rursum omnes, dicentes: Non hunc, And when he had said this, he went out again to the Jews, and saith to them: I find no cause in him. But you have a custom that I should

sed Barabbam. Erat autem Barabbas latro.

release one unto you at the passover: will you therefore that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

Tunc ergo apprehendit Pilatus Jesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: Ave, rex Judæorum; et dabant ei alapas. Exivit ergo iterum Pilatus foras, et dicit eis: Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam. (Exivit ergo Jesus portans coronam spineam, et purpureum vestimentum.) Et dicit eis: Ecce homo. Cum ergo vidissent eum pontifices et ministri, clamabant, dicentes:

Then, therefore, Pilate took Jesus, and scourged him. And the soldiers plaiting a crown of thorns, put it upon his head: and they put on him a purple garment, and they came to him, and said: Hail, king of the Jews! And they gave him blows. Pilate, therefore, went forth again, and saith to them: Behold I bring him forth to you, that you may know that I find no cause in him. So Jesus came forth bearing the crown of thorns, and the purple garment. And he saith to them: Behold the man. When the chief priests, therefore, and

Good Friday.

Crucifige, crucifige eum. the officers had seen him, they cried out, saying: **Dicit eis Pilatus: Accipite eum vos, et crucifigite: ego enim non invenio in eo causam.** **Crucify him, crucify him.** Pilate saith to them: Take him you, and crucify him; for I find no cause in him. **Responderunt ei Judæi: Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit.** The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God. **Cum ergo audisset Pilatus hunc sermonem, magis timuit.** When Pilate therefore had heard this saying, he feared the more. **Et ingressus est prætorium iterum, et dixit ad Jesum: Unde es tu?** And he entered into the hall again, and said to Jesus: Whence art thou? **Jesus autem responsum non dedit ei.** But Jesus gave him no answer. **Dicit ergo ei Pilatus: Mihi non loqueris?** Pilate therefore said to him: Speakest thou not to me? **Respondit Jesus: Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper.** knowest thou not that I have power to crucify thee, and I have power to release thee? **Propterea qui me tradidit tibi, majus peccatum habet.** Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. **Et exinde quærebat Pilatus dimittere eum.** Therefore he **Judæi autem clamabant, dicentes: Si hunc dimittis,** that hath delivered me to thee, hath the greater

non es amicus Cæsaris : sin. And from thence-
 omnis enim qui se re- forth Pilate sought to re-
 gem facit, contradicit lease him. But the Jews
 Cæsari. cried out, saying : If

thou release this man,
 thou art not Cæsar's
 friend. For whosoever
 maketh himself a king,
 speaketh against Cæsar.

Pilatus autem cum Now when Pilate had
 audisset hos sermones, heard these words, he
 adduxit foras Jesum, et brought Jesus forth,
 sedit pro tribunali in and sat down in the
 loco qui dicitur Litho- judgment-seat, in the
 strotos, hebraice autem place that is called the
 Gabbatha. Erat autem Pavement, and in He-
 Parasceve paschæ, hora brew, Gabbatha. And
 quasi sexta. Et dicit it was the p̄arasceve of
 Judæis : Ecce rex vester. the passover, about the
 Illi autem clamabant : sixth hour, and he saith
 Tolle, tolle, crucifige to the Jews : Behold
 eum. Dicit eis Pilatus : your king. But they
 Regem vestrum cruci- cried out : Away with
 figam ? Responderunt him, away with him,
 pontifices : Non habemus crucify him. Pilate
 regem nisi Cæsarem. saith to them : Shall I
 Tunc ergo tradidit eis crucify your king ? The
 illum ut crucifigeretur. chief-priests answered :
 Susceperunt autem Je- We have no king but
 sum, et eduxerunt. Et Cæsar. Then, therefore,
 bajulans sibi crucem, he delivered him to them
 exivit in eum qui dicitur to be crucified. And
 Calvariæ locum, he- thev took Jesus, and led

braice autem Golgotha : him forth. And bearing
 ubi crucifixerunt eum, his own cross, he went
 et cum eo alios duos, forth to that place which
 hinc et hinc, medium is called Calvary, but
 autem Jesum. Scripsit in Hebrew, Golgotha ;
 autem et titulum Pilatus, where they crucified
 et posuit super crucem. him, and with him two
 Erat autem scriptum : others, one on each side,
 Jesus Nazarenus, Rex and Jesus in the midst.
 Judæorum. Hunc ergo And Pilate wrote a title
 titulum multi Judæo- also, and he put it upon
 rum legerunt ; quia the cross. And the writ-
 prope civitatem erat lo- ing was, Jesus of Naza-
 cus, ubi crucifixus est reth, the King of the
 Jesus. Et erat scrip- Jews. The title, there-
 tum hebraice, græce, et fore, many of the Jews
 latine. Dicebant ergo did read, because the
 Pilato pontifices Judæ- place where Jesus was
 orum : Noli scribere, crucified was nigh to the
 Rex Judæorum ; sed city : and it was written
 quia ipse dixit, Rex sum in Hebrew, in Greek, and
 Judæorum. Respondit in Latin. Then the chief-
 Pilatus : Quod scripsi, priest of the Jews said to
 scripsi. Milites ergo Pilate : Write not, the
 cum crucifixissent eum, King of the Jews ; but that
 acceperunt vestimenta he said, I am the King of
 ejus (et fecerunt quatuor the Jews. Pilate an-
 partes, unicuique militi swered : What I have
 partem) et tunicam. written, I have written.
 Erat autem tunica in- Then the soldiers, when
 consutilis, desuper con- they had crucified him,
 texta per totum. Dixe- took his garments (and
 runt ergo ad invicem · they made four parts. to

Non scindamus eam, every soldier a part)
 sed sortiamur de illa and also his coat. Now
 cujus sit. Ut Scriptura the coat was without
 impleretur, dicens: Par- seam, woven from the
 titi sunt vestimenta top throughout. They
 mea sibi, et in vestem said then one to another:
 meam miserunt sortem. Let us not cut it, but let
 Et milites quidem hæc us cast lots for it, whose
 fecerunt. Stabant au- it shall be: that the
 tem juxta crucem Jesu Scripture might be ful-
 mater ejus, et soror ma- filled which saith: They
 tris ejus Maria Cleophæ, have parted my gar-
 et Maria Magdalene. ments among them, and
 Cum vidisset ergo Jesus upon my vesture they
 matrem, et discipulum have cast lots. And the
 stantem, quem diligebat, soldiers did indeed these
 dicit matri suæ: Mulier, things. Now there stood
 ecce filius tuus. Deinde by the cross of Jesus, his
 dicit discipulo: Ecce mother, and his mother's
 mater tua. Et ex illa sister, Mary of Cleophas,
 hora accepit eam disci- and Mary Magdalene.
 pulus in sua. Postea When Jesus therefore
 sciens Jesus quia omnia saw his mother and the
 consummata sunt, ut disciple standing, whom
 consummaretur Scrip- he loved, he saith to his
 tura, dixit: Sitio. Vas mother: Woman! be-
 ergo erat positum aceto, hold thy son. After
 plenum. Illi autem that, he saith to the dis-
 sponsionem plenam aceto, ciple: Behold thy mo-
 hyssopo circumponen- ther. And from that
 tes, obtulerunt ori ejus. hour the disciple took
 Cum ergo accepisset Je- her to his own. After-
 sus acetum, dixit: Con- wards Jesus knowing

summatus est. Et inclinato capite, tradidit spiritum.

that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar about hyssop, offered it to his mouth. When Jesus, therefore, had taken the vinegar, he said: It is consummated. And bowing his head, he gave up the ghost.

Here all kneel, and pause a little, to meditate on the redemption of mankind.

JUDÆI ergo (quoniam parasceve erat) ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites: et primi quidem frugerunt crura et alterius qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non frugerunt

THEN the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came; and they broke the legs of the first, and of the other that was crucified with him. But

ejus crura: sed unus after they were come to
 militum lancea latus Jesus, when they saw
 ejus aperuit, et continuo that he was already
 exivit sanguis et aqua. dead, they did not break
 Et qui vidit, testimoni- his legs. But one of the
 um perhibuit, et verum soldiers opened his side
 est testimonium ejus. with a spear, and imme-
 Et ille scit quia vera di- diately there came out
 cit: ut et vos credatis. blood and water. And
 Facta sunt enim hæc, he that saw it gave testi-
 ut Scriptura impleretur: mony, and his testimony
 Os non comminuetis ex is true. And he knoweth
 eo. Et iterum alia that he saith true, that
 Scriptura dicit: Vide- you also may believe.
 bunt in quem transfixe- For these things were
 runt. done that the Scripture
 might be fulfilled: You
 shall not break a bone of
 him. And again another
 Scripture saith: They
 shall look on him whom
 they pierced.

Here Munda cor meum is said as at p. 19, but the blessing is not asked, nor are lights used, as in other Gospels; and the Priest at the end kisses not the book.

POST hæc autem ro- AND after these
 gavit Pilatum Jo- things, Joseph of
 seph ab Arimathæa (eo Arimathea (because he
 quod esset discipulus was a disciple of Jesus,
 Jesu, occultus autem but secretly for fear of
 propter metum Judæo- the Jews) besought Pi-
 rum) ut tolleret corpus late that he might take
 Jesu. Et permisit Pila- away the body of Jesus.

Good Friday.

tus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodemus, qui venerat ad Jesum nocte primum, ferens mixturam myrrhæ et aloes, quasi libras centum. Acceperunt ergo corpus Jesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Judæis sepelire. Erat autem in loco, ubi crucifixus est, hortus; et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter Parasceven Judæorum, quia juxta erat monumentum, posuerunt Jesum.

And Pilate gave him leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. They took therefore the body of Jesus, and wrapt it in linen clothes with the spices, as the manner of the Jews is to bury. Now there was a garden in the place where he was crucified; and in the garden a new sepulchre, wherein no man yet had been laid. Therefore, because of the parasceve of the Jews, they laid Jesus there; for the sepulchre was nigh at hand.

Then the Priest, at the Epistle-corner, says the following prayers :

OREMUS, dilectissimi nobis, pro Ecclesia sancta Dei : ut eam Deus et Dominus noster pacificare. **ad-** **LET** us pray, beloved brethren! for the holy Church of God; that our God and Lord will be pleased to give

<p>nare, et custodire dignetur toto orbe terrarum : subjiciens ei principatus, et potestates : detque nobis quietam et tranquillam vitam degentibus, glorificare Deum Patrem omnipotentem.</p>	<p>it peace, maintain it in union, and preserve it over the earth ; subjecting to it the princes and potentates of the world ; and grant us, who live in peace and tranquillity, grace to glorify God the Father Almighty.</p>
--	--

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

<p>OMNIPOTENS sempiterne Deus, qui gloriam tuam omnibus in Christo gentibus revelasti : custodi opera misericordiæ tuæ ; ut Ecclesia tua toto orbe diffusa, stabili fide in confessione tui nominis perseveret. Per eundem Dominum nostrum Jesum Christum, etc.</p>	<p>ALMIGHTY and everlasting God ! who, by Christ, hast revealed thy glory to all nations ; preserve the works of thy mercy ; that thy Church, spread over the whole world, may persevere with a constant faith in the confession of thy name ; through the same Lord Jesus Christ, etc.</p>
--	--

R. Amen.

R. Amen.

<p>Oremus et pro beatissimo Papa nostro N., ut Deus et Dominus noster, qui elegit eum in ordine Episcopatus, salvum atque incolumem custo-</p>	<p>Let us pray also for our Holy Father Pope N., that our Lord God, who elected him to the order of the Episcopacy, will preserve him in</p>
--	--

diat Ecclesiæ suæ sanctæ, ad regendum populum sanctum Dei.

health and safety, for the good of his holy Church, to govern the holy people of God.

Oremus.

Flectamus genua.

R. Levate.

OMNIPOTENS sempiternæ Deus, cujus iudicio universa fundantur; respice propitius ad preces nostras, et electum nobis Antistitem tua pietate conserva; ut Christiana plebs, quæ te gubernatur auctore, sub tanto Pontifice, credulitatis suæ meritis augeatur. Per Dominum nostrum Jesum Christum, etc.

R. Amen.

Oremus et pro omnibus Episcopis, Presbyteris, Diaconibus, Subdiaconibus, Acolythis, Exorcistis, Lectoribus, Ostiariis, Confessoribus, Virginibus, Viduis, et pro omni populo sancto Dei.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! by whose judgment all things are founded; mercifully regard our prayers, and by thy goodness preserve our Bishop, chosen for us; that the Christian people, who are governed by thy authority, may increase the merits of their faith under so great a Prelate; through our Lord Jesus Christ, etc.

R. Amen.

Let us pray also for all Bishops, Priests, Deacons, Sub-Deacons, Acolytes, Exorcists, Readers, Porters, Confessors, Virgins, Widows, and for all the holy people of God.

Oremus.

Flectamus genua.

R. Levate.

OMNIPOTENS sempiterne Deus, cujus spiritu totum corpus Ecclesiæ sanctificatur et regitur: exaudi nos pro universis ordinibus supplicantes; ut gratiæ tuæ munere, ab omnibus tibi gradibus fideliter serviatur. Per Dominum nostrum, . . . in unitate ejusdem, etc.

R. Amen.

Oremus et pro catechumenis nostris: ut Deus et Dominus noster adaperiat aures præcordiorum ipsorum, januamque misericordiæ: ut per lavacrum regenerationis accepta remissione omnium peccatorum, et ipsi inveniantur in Christo Jesu Domino nostro.

Oremus.

Flectamus genua.

R. Levate.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! by whose spirit the whole body of the church is sanctified and governed; hear our prayers for all orders; that, by the assistance of thy grace, thou mayest be faithfully served by all degrees; through our Lord, . . . in the unity of the same, etc.

R. Amen.

Let us pray also for our catechumens; that our Lord God will open the ears of their hearts, and the gate of his mercy; that having received by the laver of regeneration the remission of all their sins, they also may belong to our Lord Jesus Christ.

Let us pray.

Let us bend our knees.

R. Rise up.

OMNIPOTENS **A**LMIGHTY and
 sempiternæ Deus, everlasting God!
 qui Ecclesiam tuam novam semper prole fecundas : auge fidem et intellectum catechumenis nostris ; ut renati fonte baptismatis, adoptionis tuæ filiis aggregentur. who always makest thy Church fruitful in new children ; increase the faith and understanding of our catechumens ; that being regenerated in the waters of baptism, they may be admitted into the society of thy adopted children ; through our Lord.

R. Amen.

R. Amen.

Oremus, dilectissimi nobis, Deum Patrem omnipotentem, ut cunctis mundum purget erroribus, morbos auferat, famem depellat, aperiat carceres, vincula dissolvat, peregrinantibus redditum, infirmantibus sanitatem, navigantibus portum salutis indulgeat. Let us pray, beloved brethren, to God the Father Almighty, that he will purge the world of all errors, cure diseases, drive away famine, open prisons, break chains, grant a safe return to travellers, health to the sick, and a secure haven to such as are at sea.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

OMNIPOTENS **A**LMIGHTY and
 sempiternæ Deus, everlasting God!
 mœstorum consolatio, the comfort of the af-

laborantium fortitudo ; flicted, and the strength
 perveniant ad te preces of those that labor ; let
 de quacumque tribula- the prayers of those that
 tione clamantium ; ut call upon thee in any
 omnes sibi in necessita- trouble be heard by
 tibus suis misericordiam thee ; that all may, with
 tuam gaudeant affuisse. joy, find the effects of
 Per Dominum nostrum, thy mercy in their neces-
 etc. sities ; through our Lord.

R. Amen.

R. Amen.

Oremus et pro hære- Let us pray also for
 tics et schismaticis : ut heretics and schisma-
 Deus et Dominus noster tics ; that our Lord God
 eruat eos ab erroribus will be pleased to deli-
 universis ; et ad sanc- ver them from all their
 tam matrem Ecclesiam errors, and recall them
 Catholicam atque Aposto- to our holy mother the
 tolicam revocare digne- Catholic and Apostolic
 tur. Church.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

OMNIPOTENS **A**LMIGHTY and
 sempiternæ Deus, everlasting God !
 qui salvas omnes, et who savest all, and wilt
 neminem vis perire : re- have no man perish ; look
 spice ad animas diabo- on the souls that are se-
 lica fraude deceptas, ut duced by the deceit of
 omni hæretica pravitate the devil, that the hearts
 deposita, errantium cor- of those who err, having
 da resipiscant, et ad ve- laid aside all heretical
 ritatis tuæ redeant uni- malice, may repent and

tatem. Per Dominum nostrum, etc.

R. Amen.

Oremus et pro perfidis Judæis : ut Deus et Dominus noster auferat velamen de cordibus eorum ; ut et ipsi agnoscant Jesum Christum Dominum nostrum.

Non respondetur Amen, sed statim dicitur :

Omnipotens sempiternus Deus, qui etiam Judaicam perfidiam a tua misericordia non repellis : exaudi preces nostras, quas pro illius populi obcæcatione deferimus ; ut agnita veritas tuæ luce, quæ Christus est, a suis tenebris eruantur. Per eundem Dominum nostrum, etc.

R. Amen.

Oremus et pro Paganis : ut Deus omnipotens auferat iniquitatem a cordibus eorum ; ut, relictis idolis suis, conver-

return to the unity of thy truth ; through our Lord.

R. Amen.

Let us pray also for the perfidious Jews ; that our Lord God will withdraw the veil from their hearts ; that they also may acknowledge our Lord Jesus Christ.

Amen is here omitted.

Almighty and everlasting God ! who deniest not thy mercy even to the perfidious Jews ; hear our prayers, which we pour forth for the blindness of that people : that by acknowledging the light of thy truth, which is Christ, they may be brought out of their darkness, through the same Lord.

R. Amen.

Let us pray also for the Pagans : that Almighty God will take iniquity out of their hearts : that quitting

tantur ad Deum vivum	their idols, they may be
et verum, et unicum	converted to the true
Filiū ejus Jesum	and living God, and his
Christum Deum et Do-	only Son Jesus Christ,
minum nostrum.	our God and Lord.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

OMNIPOTENS sempiterne Deus, qui non mortem peccatorum, sed vitam semper inquiris: suscipe propitius orationem nostram, et libera eos ab idolorum cultura; et aggrega Ecclesiæ tuæ sanctæ, ad laudem et gloriam nominis tui. Per Dominum nostrum, etc. Per eundem.

ALMIGHTY and everlasting God! who seekest not the death but the life of sinners; mercifully hear our prayers, and deliver them from the worship of idols; and for the praise and glory of thy name, admit them into thy holy Church; through our Lord.

R. Amen.

R. Amen.

After the prayers, the Priest puts off his vestment, and taking from the altar the cross covered with a veil, he goes to the Epistle corner, where he uncovers the top of it, and shows it to the people, singing the Antiphon:

ECCE lignum crucis,

BEHOLD the wood of the cross,

Then the Deacon and Sub-deacon join with him in singing the rest:

IN quo Salus mundi pependit.

ON which the Salvation of the world was hanged.

Good Friday.

And the choir, prostrate on the ground, answers :

VENITE, adore- COME, let us
mus. adore.

From thence the Priest proceeds to the right side of the altar, where he uncovers the right arm of the cross, singing a second time, Ecce lignum, as before. Lastly, he goes to the middle of the altar, and uncovers the whole cross, singing a third time, Ecce lignum, as before. After which he carries it to a place prepared before the altar, where he adores, first himself, and then the clergy and laity, all kneeling thrice on both knees, and kissing the feet of the crucifix. What follows may be sung wholly or in part.

During the adoration, two chanters in the middle of the choir sing the following verses :

POPULUS meus, quid MY people ! what
feci tibi ? aut in have I done to
quo contristavi te ? re thee ? Or in what have I
sponde mihi. grieved thee ? Answer
me.

V. Quia eduxi te de V. Because I brought
terra Ægypti, parasti thee out of the land of
crucem Salvatori tuo. Egypt : thou hast prepar-
ed a cross for thy Saviour.

One side of the choir sings :

Agios o Theos. Holy God.

The other side answers :

Sanctus Deus. Holy God.

The first side :

Agios ischyros. Holy and strong God.

The second side :

Sanctus fortis. Holy and strong God.

The first side :

Agios athanatos, elei- Holy and immortal
son imas. God ! have mercy on us.

Mass.

The second side :

Sanctus immortalis, Holy and immortal
miserere nobis. God ! have mercy on us.

After this, two of the second side sing :

<i>V.</i> Q UIA eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi te in ter- ram satis bonam, paras- ti crucem Salvatori tuo.	<i>V.</i> B ECAUSE I led thee through the desert forty years and fed thee with manna and brought thee into an ex- cellent land ; thou hast prepared a cross for thy Saviour.
--	--

Then Agios o Theos is repeated as before, and two of the first side sing :

<i>V.</i> Q UID ultra de- bui facere tibi, et non feci ? Ego quidem plantavi te vineam meam specio- sissimam ; et tu facta es mihi nimis amara : ace- to namque sitim meam potasti, et lancea perfo- rasti latus Salvatori tuo.	<i>V.</i> W HAT more should I have done to thee, and have not done ? I have planted thee for my most beau- tiful vineyard : and thou hast proved very bitter to me : for in my thirst thou gavest me vinegar to drink ; and with a spear thou hast pierced the side of thy Saviour.
---	---

Agios o Theos is repeated as before—not sung.

The following verses are sung alternately by the two chanters on each side of the choir. Both sides repeat after each verse, Popule meus, etc., p. 366.

<i>V.</i> E GO propter te flagellavi Ægyptum cum primo-	<i>V.</i> F OR thy sake I scourged Egypt with her first-born ; and
--	---

Good Friday.

genitis suis ; et tu me flagellatum tradidisti. thou hast delivered me to be scourged.

V. Ego eduxi te de Ægypto, demerso Pharaone in Mare Rubrum ; et tu me tradidisti principibus sacerdotum. *V.* I brought thee out of Egypt, having drowned Pharaoh in the Red Sea ; and thou hast delivered me over to the chief priests.

V. Ego ante te aperui mare ; et tu aperuisti lancea latus meum. *V.* I opened the sea before thee ; and thou with a spear hast opened my side.

V. Ego ante te præivi in columna nubis ; et tu me duxisti ad prætorium Pilati. *V.* I went before thee in a pillar of the cloud ; and thou hast brought me to the palace of Pilate.

V. Ego te pavi manna per desertum ; et tu me cecidisti alapis et flagellis. *V.* I fed thee with manna in the desert ; and thou hast beaten me with buffets and scourges.

V. Ego te potavi aqua salutis de petra ; et tu me potasti felle et aceto. *V.* I gave thee wholesome water to drink out of the rock ; and thou hast given me gall and vinegar.

V. Ego propter te Chananæorum reges percussi ; et tu percussisti arundine caput meum. *V.* For thy sake I struck the kings of the Chanaanites ; and thou hast struck my head with a reed.

V. Ego dedi tibi sceptrum. *V.* I gave thee a royal

trum regale; et tu desceptré; and thou hast
disti capiti meo spineam given me a crown of
coronam. thorns.

V. Ego te exaltavi *V.* I have exalted thee
magna virtute; et tu me with great strength; and
suspendisti in patibulo thou hast hanged me
crucis. on the gibbet of the
cross.

Both sides repeat Popule meus, *and then sing the following Antiphon.*

<p><i>Ant.</i> CRUCEM tuam adoramus Do- mine, et sanctam resur- rectionem tuam lauda- mus, et glorificamus: ecce enim propter lignum venit gaudium in univer- so mundo. <i>Ps.</i> 66. Deus misereatur nostri, et benedicat nobis: illumi- net vultum suum super nos, et misereatur nos- tri. Crucem tuam, etc.</p>	<p><i>Ant.</i> WE adore thy cross, O Lord! and we praise and glorify thy holy re- surrection: for by the wood of the cross the whole earth is filled with joy. <i>Ps.</i> May God have mercy on us and bless us; may his countenance shine upon us, and may he have mercy on us. We adore, etc.</p>
--	--

After this is sung the versicle Crux fidelis, *with the hymn* Pange lin-
gua gloriosi, *and after each verse is repeated* Crux fidelis *or Dulce*
lignum, in the following manner:

Crux fidelis, inter omnes
Arbor una nobilis:
Nulla silva talem profert,
Fronde, flore, germine.
Dulce lignum, dulces clavos,
Dulce pondus sustinet.

The same in English.

O faithful cross! O noblest tree!
In all our woods there' none like thee:

No earthly groves, no shady bowers,
 Produce such leaves, such fruit, such **flowers**
 Sweet are the nails, and sweet the wood,
 That bears a weight so sweet and good.

THE HYMN.

Pange, lingua, gloriosi
 Lauream certaminis,
 Et super crucis trophæo
 Dic triumphum nobilem ;
 Qualiter Redemptor orbis,
 Immolatus vicerit.

Crux fidelis is repeated as far as Dulce lignum.

De parentis protoplasti
 Fraude factor condolens :
 Quando pomi noxialis
 In necem morsu ruit :
 Ipse lignum tunc notavit,
 Damna ligni ut solveret.

Dulce lignum is repeated.

Hoc opus nostræ salutis
 Ordo depoposcerat :
 Multiformis proditoris
 Ars ut artem falleret ;
 Et medelam ferret inde,
 Hostis unde læserat.

Crux fidelis is repeated.

Quando venit ergo sacri
 Plenitudo temporis,
 Missus est ab arce Patris
 Natus, orbis conditor ;
 Atque ventre virginali,
 Carne amictus, prodiit.

Dulce lignum is repeated.

Mass.

Vagit infans inter arcta
Conditus præsepia :
Membra pannis involuta
Virgo mater alligat,
Et Dei manus pedesque
Stricta cingit fascia.

Crux fidelis is repeated.

Lustra sex qui jam peregit,
Tempus implens corporis,
Sponte libera Redemptor
Passioni deditus,
Agnus in crucis levatur
Immolandus stipite.

Dulce lignum is repeated.

Felle potus ecce languet ;
Spina, clavi, lancea,
Mite corpus perforarunt ;
Unda manat et cruor :
Terra, pontus, astra, mundus
Quo lavantur flumine !

Crux fidelis is repeated.

Flecte ramos, arbor alta,
Tensa laxa viscera,
Et rigor lentescat ille,
Quem dedit nativitas :
Et superni membra Regis
Tende miti stipite.

Dulce lignum is repeated.

Sola digna tu fuisti
Ferre mundi victimam ;
Atque portum præparare
Arca mundo naufrago,

Quam sacer cruor perunxit,
Fusus Agni corpore.

Crux fidelis is repeated.

Sempiterna sit beatæ
Trinitati gloria ;
Æqua Patri, Filioque,
Par decus Paraclito :
Unius, Trinique nomen
Laudet universitas. Amen.

Dulce lignum is repeated.

The same in English.

Sing, O my tongue ! devoutly sing
The glorious laurels of our King ;
Sing the triumphant victory
Gained on a cross erected high ;
Where man's Redeemer yields his breath,
And, dying, conquers hell and death.

With pity our Creator saw
His noble work transgress his law ;
When our first parents rashly eat
The fatal tree's forbidden meat ;
He then resolved the cross' wood
Should make that wood's sad damage good.

By this wise method God designed
From sin and death to save mankind ;
Superior art with love combines,
And arts of Satan countermines ;
And where the traitor gave the wound,
There healing remedies are found.

When the full time decreed above
Was come to show this work of love,
Th' eternal Father sends his Son,
The world's Creator, from the throne;
Who on our earth, this vale of tears,
Cloth'd with a virgin's flesh appears.

Thus God made man an infant lies,
And in the manger weeping cries;
His sacred limbs, by Mary bound,
The poorest tattered rags surround;
And God incarnate's feet and hands
Are closely tied with swathing bands.

Full thirty years were freely spent
In this our mortal banishment;
And then the Son of Man decreed
For the lost sons of men to bleed;
And on the cross a victim laid,
The solemn expiation made.

Gall was his drink; his flesh they tear
With thorns and nails; a cruel spear
Pierces his sides; from whence a flood
Streams forth of water mixed with blood—
With what a tide are washed again
The sinful earth, the stars and main!

Bend, tow'ring tree! thy branches bend,
Thy native stubbornness suspend;
Let not stiff nature use its force,
To weaker sap have now recourse;
With softest arms receive thy load,
And gently bear our dying God.

On thee alone the Lamb was slain
 That reconcil'd the world again ;
 And when on raging seas was tost
 The shipwreck'd world and mankind lost,
 Besprinkled with his sacred gore,
 Thou safely brought'st them to the shore.

All glory to the sacred Three,
 One undivided Deity ;
 To Father, Holy Ghost, and Son,
 Be equal praise and homage done ;
 Let the whole universe proclaim
 Of one and three the glorious name. Amen.

When the adoration of the cross is almost finished, the candles upon the altar are lighted ; and after the adoration, the cross is placed again upon the altar. Then the Priest with his Ministers and Clergy goes in procession to the place where the B. Sacrament was put the day before ; from whence he brings it back in the same order as it was carried thither. During the procession is sung the hymn Vexilla regis prodeunt, as at p. 107.

The Priest, having come back to the altar, places the holy Sacrament on it, fumes it with incense, on his knees, and lays the sacred Host on the corporal. Then wine and water are put into the chalice, which is set on the altar, and the incense is put into the censer ; with which the Priest fumes the sacred Host and the offering of wine and water, saying :

INCENSUM istud, a MAY this incense,
 te benedictum, as- M which thou hast
 cendat ad te, Domine ; blest, ascend to thee, O
 et descendat super nos Lord ! and may thy mer-
 nisericordia tua. cy descend upon us.

Then he fumes the altar, saying :

DIRIGATUR, Do- LET my prayer, O
 mine, oratio mea, L Lord ! be directed
 sicut incensum in con- as incense in thy sight :

spectu tuo : elevatio ma- the lifting up of my
 num mearum sacrifi- hands, an evening sacri-
 cium vespertinum. Pone, fice. Set a watch, O
 Domine, custodiam ori Lord ! before my mouth,
 meo, et ostium circum- and a door round about
 stantiæ labiis meis : ut my lips ; that my heart
 non declinet cor meum may not incline to evil
 in verba malitiæ, ad ex- words, to make excuses
 cusandas excusationes in in sins.
 peccatis.

When he gives the censer to the Deacon, he says :

ACCENDAT in no- **M**AY the Lord
 bis Dominus ig- kindle in us the
 nem sui amoris, et flam- fire of his love, and the
 mam æternæ charitatis. flame of eternal charity.
 Amen. Amen.

After this, he goes down from the altar on the Epistle side, and there washes his hands. Then returning to the middle of the altar, he says, bowing down :

IN spiritu humilitatis, **I**N a spirit of humili-
 et in animo contrito ty, and with con-
 suscipiamur a te, Domi- trition of heart, we pray
 ne ; et sic fiat sacrifici- thee, O Lord ! to make
 um nostrum in conspec- us acceptable to thee ;
 tu tuo hodie, ut placeat and let our Sacrifice be
 tibi, Domine Deus. so performed this day in
 thy sight, that it may
 be pleasing to thee, O
 Lord, our God !

Then, turning to the people, he says :

ORATE, fratres : ut **P**RAY, brethren,
 meum ac vestrum that my sacrifice
 sacrificium acceptabile and yours may be ac-

fiat apud Deum Patrem acceptable to God, the Father Almighty.
omnipotentem.

And turning again to the altar, he says :

Oremus.

Let us pray.

PRÆCEPTIS salutaribus moniti, et divina institutione formati, audemus dicere :

INSTRUCTED by thy wholesome precepts, and following thy divine institution, we presume to say :

Pater noster, qui es in cœlis : sanctificetur nomen tuum : adveniat regnum tuum : fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Our Father, who art in heaven ; hallowed be thy name ; thy kingdom come : thy will be done on earth, as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

The Priest in a low tone says Amen, and then says aloud :

LIBERA nos, quæsumus Domine, ab omnibus malis præteritis, præsentibus, et futuris : et intercedente beata et gloriosa semper Virgine Dei genitrice Maria, cum beatis Apos-

DELIVER us, O Lord ! we beseech thee, from all evils, past, present, and to come ; and by the intercession of the blessed and glorious ever Virgin Mary, mother of God, of thy

olis tuis Petro et Paulo, blessed Apostles Peter
 etque Andrea, et omni- and Paul, and of An-
 bus Sanctis, da propitius drew, and all the Saints,
 pacem in diebus nostris : mercifully grant peace in
 ut ope misericordiæ tuæ our days : that by the
 adjuti, et a peccato si- assistance of thy mercy
 mus semper liberi, et ab we may be always free
 omni perturbatione se- from sin, and secure
 curi. Per eundem Do- from all disturbance ;
 minum nostrum Jesum through the same Lord
 Christum Filium tuum, Jesus Christ thy Son,
 qui tecum vivit et reg- who liveth and reigneth
 nat in unitate Spiritus with thee and the Holy
 sancti Deus, per omnia Ghost, one God, for ever
 sæcula sæculorum. and ever.

R. Amen.

R. Amen.

After this prayer, having adored on his knees, he puts the paten under the sacred Host, which with his right hand he elevates, that It may be seen by the people ; and immediately divides It into three parts, putting the last into the chalice. Then he says the following prayer :

PERCEPTIO corpo- **L**ET not the partici-
 ris tui, Domine Jesu pation of thy body,
 Christe, quod ego indig- O Lord Jesus Christ !
 nus sumere præsumo, which though unworthy
 non mihi proveniat in I presume to receive,
 judicium et condemna- turn to my judgment
 tionem : sed pro tua pie- and condemnation : but
 tate prosit mihi ad through thy mercy let
 tamentum mentis et it be for me an effectual
 corporis, et ad medelam safeguard and remedy
 percipiendam. Qui vi- of soul and body ; who
 vis et regnas cum Deo with God the Father
 Patre in unitate Spiritus and the Holy Ghost

sancti Deus, per om- livest and reignest one
nia sæcula sæculorum. God, world without end.
Amen. Amen.

Then he kneels and takes the paten with the body of Christ, and says with the greatest humility and reverence :

PANEM cœlestem I WILL take the
accipiam, et nomen I heavenly bread, and
Domini invocabo. invoke the name of the
Lord.

Then striking his breast, he says thrice :

DOMINE, non sum L ORD! I am not
dignus ut intres L worthy that thou
sub tectum meum: sed shouldst enter under my
tantum dic verbo, et roof; but only say the
sanabitur anima mea. word, and my soul shall
be healed.

After which, he signs himself with the blessed Sacrament, saying :

CORPUS Domini T HE body of our
nostri Jesu Christi L Lord Jesus Christ
custodiat animam meam preserve my soul to life
in vitam æternam. Amen. everlasting. Amen.

Then he reverently receives the Body, and immediately after the particle of the sacred Host with the wine in the chalice. And having, as usual, washed his fingers and taken the purification, bowing in the middle of the altar, with his hands joined, he says :

QUOD ore sumpsi- G RANT, O Lord!
mus, Domine, pura G that what we have
mente capiamus: taken with our mouth,
et de munere temporali we may receive with a
fiat nobis remedium pure mind, and that, of a
sempiternum. temporal gift, it may
prove an eternal re-
medy.

After this, the Priest, having made a reverence to the altar, departs. Vespers are then said, which are the same as the day before, p. 266, except the following :

Ad Magnificat.

At Magnificat.

Ant. CUM accepisset
acetum, dixit :
Consummatum est ; et
inclinato capite, emisit
spiritum.

Ant. WHEN he had
taken the
vinegar, he said : It is
consummated ; and bow-
ing his head, he gave up
the ghost.

V. Christus factus est
pro nobis obediens usque
ad mortem, mortem au-
tem crucis.

V. Christ became obe-
dient for us unto death ;
even the death of the
cross.

TENEBRÆ ON GOOD FRIDAY;

BEING THE MORNING OFFICE OF

HOLY SATURDAY.

The Matins.

Aperi Domine, Pater, Ave, and Credo, are said in a low voice.

THE FIRST NOCTURN.

Antiphona. **I**N pace in idipsum dormiam, et requiescam. *The Antiphon.* **I**N peace in the self-same, I will sleep and I will rest.

PSALM 4.

CUM invocarem, exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi. **W**HEN I called up-on him, the God of my justice heard me; when I was in distress, thou hast enlarged me.

Miserere mei, * et exaudi orationem meam. Have mercy on me, and hear my prayer.

Filii hominum usquequo gravi corde? * ut quid diligitis vanitatem, et quæritis mendacium? O ye sons of men! how long will you be dull of heart? why do you love vanity, and seek after lying?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum. Know ye also that the Lord hath made his holy one wonderful; the Lord will hear me, when I shall cry unto him.

Irascimini, et nolite Be ye angry, and sin
peccare: quæ dicitis not; the things you say
in cordibus vestris, in in your hearts, be sorry
cubilibus vestris com- for them upon your
pungimini. beds.

Sacrificate sacrificium Offer up the sacrifice
justitiæ, et sperate in of justice, and trust in
Domino. * Multi di- the Lord; many say:
cunt: Quis ostendit no- Who showeth us good
bis bona? things?

Signatum est super The light of thy coun-
nos lumen vultus tui, tenance, O Lord! shined
Domine: * dedisti læti- upon us, thou hast given
tiam in corde meo. gladness in my heart.

A fructu frumenti, By the fruit of their
vini, et olei sui, * multi- corn, wine, and oil, they
plicati sunt. are multiplied.

In pace in idipsum In peace in the self-
* dormiam, et requies- same, I will sleep and I
cam: will rest.

Quoniam tu Domine, For thou, O Lord!
singulariter in spe * hast singularly settled
constituisti me. me in hope.

Here the lowest candle on the left side of the triangle is extinguished.

Ant. In pace in idip- *Ant.* In peace in the
sum dormiam, et requi- self-same, I will sleep
escam. and I will rest.

Ant. Habitabit in ta- *Ant.* He shall dwell
bernaculo tuo, requies- in thy tabernacle, he shall
cet in monte sancto tuo. rest on thy holy hill.

PSALM 14.

DOMINE, quis habi- LORD! who shall
tabit in taberna- dwell in thy ta-

culo tuo? * aut quis re- bernacle? or who shall
quiescet in monte sancto rest in thy holy hill?
tuo?

Qui ingreditur sine He that walketh with-
macula, * et operatur out blemish, and work-
justitiam : eth justice.

Qui loquitur verita- He that speaketh truth
tem in corde suo, * qui in his heart, who hath
non egit dolum in lin- not used deceit in his
gua sua : tongue.

Nec fecit proximo suo Nor hath done evil to
malum : * et opprobri- his neighbor : nor taken
um non accepit adversus up a reproach against
proximos suos. his neighbors.

Ad nihilum deductus In his sight the malig-
est in conspectu ejus ma- nant is brought to no-
lignus : * timentes autem thing : but he glorifieth
Dominum glorificat : them that fear the Lord.

Qui jurat proximo suo, He that sweareth to
et non decipit : qui pe- his neighbor, and de-
cuniam suam non dedit ceiveth not, he that hath
ad usuram, et munera not put out his money
super innocentem non to usury, nor taken
accepit. bribes against the inno-
cent.

Qui facit hæc, * non He that doeth these
movebitur in æternum. things shall not be
moved for ever.

*Here the lowest candle on the right side of the triangle is
extinguished.*

Ant. Habitabit in ta- *Ant.* He shall dwell in
bernaculo tuo, requiescet thy tabernacle, he shall
in monte sancto tuo rest on thy holy hill.

Ant. Caro mea requiescet in spe.

Ant. My flesh shall rest in hope.

PSALM 15.

CONSERVA me Domine, quoniam speravi in te. * Dixi Domino : Deus meus es tu, quoniam bonorum meorum non eges.

PRESERVE me, O Lord ! for I have put my trust in thee. I have said to the Lord : Thou art my God, for thou hast no need of my goods.

Sanctis qui sunt in terra ejus, * mirificavit omnes voluntates meas in eis.

To the saints, who are in his land, he hath made wonderful all my desires in them.

Multiplicatæ sunt infirmitates eorum : * postea acceleraverunt.

Their infirmities were multiplied : afterwards they made haste.

Non congregabo conventicula eorum de sanguinibus : nec memor ero nominum eorum per labia mea.

I will not gather together their meetings for blood-offerings : nor will I be mindful of their names by my lips.

Dominus pars hæreditatis meæ, et calicis mei : * tu es qui restitues hæreditatem meam mihi.

The Lord is the portion of my inheritance and of my cup ; it is thou that wilt restore mine inheritance to me.

Funes ceciderunt mihi in præclaris : * etenim hæreditas mea præclara est mihi.

The lines are fallen unto me in goodly places ; for my inheritance is goodly to me.

Benedicam Dominum,

I will bless the Lord.

qui tribuit mihi intel- who hath given me un-
 lectum : * insuper et derstanding : moreove
 usque ad noctem incre- my reins also have cor-
 puerunt me renes mei. rected me even till
 night.

Providebam Domi- I set the Lord always
 num in conspectu meo in my sight : for he is at
 semper : * quoniam a my right hand, that I be
 dextris est mihi, ne com- not moved.
 movear.

Propter hoc lætatum Therefore my heart
 est cor meum, et exulta- hath been glad, and my
 vit lingua mea : * insu- tongue hath rejoiced :
 per et caro mea requies- moreover my flesh also
 cet in spe. shall rest in hope.

Quoniam non derelin- Because thou wilt not
 ques animam meam in leave my soul in hell :
 inferno : * nec dabis nor wilt thou give thy
 sanctum tuum videre holy one to see corrup-
 corruptionem. tion.

Notas mihi fecisti vias Thou hast made
 vitæ, adimplebis me known to me the ways
 lætitia cum vultu tuo : of life, thou shalt fill me
 delectationes in dextera with joy with thy coun-
 tua usque in finem. tenance : at thy right
 hand are delights even
 to the end.

Here a candle is extinguished.

Ant. Caro mea requi- *Ant.* My flesh shall
 escet in spe. rest in hope.

V. In pace in idipsum. *V.* In peace in the
 self-same.

R. Dormiam, et requiescam.

R. I will sleep and I will rest.

Pater noster, secreto.

Our Father, *privately.*

THE FIRST LESSON.

De Lamentatione Jeremiæ Prophetæ, *cap.* iii.

From the lamentation of Jeremias the Prophet, *chap.* iii.

Heth. MISERICORDIÆ

Heth. THE mercies of the Lord

Domini quia non sumus consumpti: quia non defecerunt miserationes ejus.

that we are not consumed: because his tender mercies have not failed.

Heth. Novi diluculo, multa est fides tua.

Heth. They are new every morning, great is thy faithfulness.

Heth. Pars mea Dominus, dixit anima mea: propterea expectabo eum.

Heth. The Lord is my portion, said my soul: therefore will I wait for him.

Teth. Bonus est Dominus sperantibus in eum, animæ quærenti illum.

Teth. The Lord is good to them that hope in him, to the soul that seeketh him.

Teth. Bonum est præstolari cum silentio salutare Dei.

Teth. It is good to wait with silence for the salvation of God.

Teth. Bonum est viro, cum portaverit jugum ab adolescentia sua.

Teth. It is good for a man, when he hath borne the yoke from his youth.

Jod. Sedebit solitarius, et tacebit : quia levavit super se.

Jod. Ponet in pulvere os suum, si forte sit spes.

Jod. Dabit percutienti se maxillam, saturabitur opprobriis.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Sicut ovis ad occisionem ductus est ; et dum male tractaretur, non aperuit os suum : traditus est ad mortem,* Ut vivificaret populum suum.

V. Tradidit in mortem animam suam, et inter sceleratos reputatus est. * Ut vivificaret, etc.

Jod. He shall sit solitary and hold his peace : because he hath taken it up upon himself.

Jod. He shall put his mouth in the dust, if so be there may be hope.

Jod. He shall give his cheek to him that striketh him, he shall be filled with reproaches.

Jerusalem ! Jerusalem ! be converted to the Lord thy God.

R. He was led as a sheep to the slaughter, and all the time of his ill-usage he opened not his mouth : he was condemned to death, * that he might give life to his people.

V. He hath delivered his soul unto death, and was reputed with the wicked. * That he might.

THE SECOND LESSON.

Aleph. **Q**UOMODO obscuratum est aurum, mutatus est color optimus. dispersi sunt lavi-

Aleph. **H**OW is the gold become dim, the finest color is changed, the stones of the sanctuary are

des sanctuarii in capite scattered in the top of
omnium platearum? every street?

Beth. Filii Sion incly- *Beth.* The noble sons
ti, et amicti auro primo: of Sion, and they that
quomodo reputati sunt were clothed with the
in vasa testea, opus ma- best gold, how are they
nuum figuli? esteemed as earthen ves-
sels, the work of the pot-
ter's hand.

Ghimel. Sed et lamiae *Ghimel.* Even the sea-
nudaverunt mammam, monsters have drawn
lactaverunt catulos suos; out the breast, they have
filia populi mei crudelis, given suck to their
quasi struthio in deserto. young, the daughter of
my people is cruel, like
the ostrich in the desert.

Daleth. Adhæsit lin- *Daleth.* The tongue of
gua lactentis ad palatum the suckling child hath
ejus in siti: parvuli pe- stuck to the roof of his
tierunt panem, et non mouth for thirst: the lit-
erat qui frangeret eis. tle ones have asked for
bread, and there was none
to break it unto them.

He. Qui vescebantur *He.* They that were
voluptuose, interierunt fed delicately have died
in viis: qui nutrieban- in the streets: they that
tur in croceis, amplexati were brought up in scar-
sunt stercora. let, have embraced the
dung.

Vau. Et major effecta *Vau.* And the iniquity
est iniquitas filiæ populi of the daughter of my
mei peccato Sodomo- people is made greater
rum, quæ subversa est than the sin of Sodom.

in momento, et non ce- which was overthrown
perunt in ea manus. in a moment, and hands
took nothing in her.

Jerusalem, Jerusalem, Jerusalem! Jerusalem!
convertere ad Dominum be converted to the Lord
Deum tuum. thy God.

R. Jerusalem surge, et *R.* Arise, Jerusalem !
exue te vestibus jucun- and put off thy garments
ditatis : induere cinere of joy ; put on ashes and
et cilicio, * Quia in te hair-cloth, * for in thee
occisus est Salvator Is- was slain the Saviour of
rael. Israel.

V. Deduc quasi tor- *V.* Let tears run down
rentem lacrymas per di- like a torrent day and
em et noctem, et non ta- night, and let not the
ceat pupilla oculi tui. * apple of thy eye cease. *
Quia. For in thee.

THE THIRD LESSON.

Incipit Oratio Jeremiæ The beginning of the
Prophetæ, *cap.* v. Prayer of Jeremias
the Prophet, *chap.* v.

RECORDARE, Do- **R**EMEMBER, O
mine, quid accide- Lord! what is
rit nobis : intueri, et come upon us : consider
respice opprobrium nos- and behold our reproach.
trum. Hæreditas nos- Our inheritance is turned
tra versa est a dalienos, to aliens : our houses to
domus nostræ-ad extra- strangers. We are be-
neos. Pupilli facti su- come orphans without a
mus absque patre, matres father : our mothers are
nostræ quasi viduæ. as widows. We have
Aquam nostram pecu- drunk our water for

nia bibimus, ligna nostra pretio comparavimus. Cervicibus nostris minabamur, lassissimis non dabatur requies. Ægypto dedimus manum, et Assyriis, ut saturaremur pane. Patres nostri peccaverunt, et non sunt; et nos iniquitates eorum portavimus. Servi dominati sunt nostri: non fuit qui redimeret de manu eorum. In animabus nostris afferebamus panem nobis, a facie gladii in deserto. Pellis nostra quasi clipeus exusta est a facie tempestatum famis. Mulieres in Sion humiliaverunt, et virgines in civitatibus Juda.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Plange quasi virgo, plebs mea: ululate, pastores, in cinere et cilicio: * Quia venit dies

money: we have bought our wood. We were dragged by the necks, we were weary, and no rest was given us. We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: and there was none to redeem us out of their hand. We fetched our bread at the peril of our lives, because of the sword in the desert. Our skin was burnt as an oven, by reason of the violence of the famine. They oppressed the women in Sion, and the virgins in the cities of Juda.

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. Mourn as a virgin, my people! howl, ye pastors, in ashes and hair-cloth: * for the

Domini magna, et amara valde. great and exceeding bitter day of the Lord is coming.

V. Accingite vos, sacerdotes, et plangite, ministri altaris; aspergite vos cinere. * Quia venit, etc. Plange, etc. *V.* Gird yourselves, ye priests! and mourn, ye ministers of the altar! sprinkle yourselves with ashes. * For the great, etc. Mourn as a virgin, etc.

THE SECOND NOCTURN.

Ant. **E**LEVAMINI portæ æternales, et introibit Rex gloriæ. *Ant.* **B**E ye lifted up, O eternal gates! and the King of glory shall enter in.

PSALM 23.

DOMINI est terra, et plenitudo ejus : * **T**HE earth is the Lord's and the fulness thereof; the orbis terrarum, et universi qui habitant in eo. world, and all they that dwell therein.

Quia ipse super maria fundavit eum : * et super flumina præparavit eum. For he hath founded it upon the seas; and hath prepared it upon the rivers.

Quis ascendet in montem Domini? * aut quis stabit in loco sancto ejus? Who shall ascend into the mountain of the Lord? or who shall stand in his holy place?

Innocens manibus, et mundo corde, * qui non The innocent in hands, and clean of heart, who

accepit in vano animam hath not taken his soul
suam, nec juravit in in vain, nor sworn de-
dolo proximo suo. ceitfully to his neighbor.

Hic accipiet benedic- He shall receive a
tionem a Domino : * et blessing from the Lord,
misericordiam a Deo and mercy from God
salutari suo. his Saviour.

Hæc est generatio This is the generation
quærentium eum, * of them that seek him,
quærentium faciem Dei of them that seek the
Jacob. face of the God of Ja-
cob.

Attollite portas prin- Lift up your gates, O
cipes vestras, et eleva- ye princes! and be ye
mini portæ æternales: lifted up, O eternal gates!
* et introibit Rex gloriæ. and the King of glory
shall enter in.

Quis est iste Rex glo- Who is this King of
riæ? * Dominus fortis et glory? the Lord who is
potens, Dominus potens strong and mighty, the
in prælio. Lord mighty in battle.

Attollite portas prin- Lift up your gates, O
cipes vestras, et eleva- ye princes! and be ye
mini portæ æternales: * lifted up, O eternal gates!
et introibit Rex gloriæ. and the King of glory
shall enter in.

Quis est iste Rex glo- Who is this King of
riæ? * Dominus virtu- glory? the Lord of
tum ipse est Rex gloriæ. Hosts, he is the King of
glory.

Here a candle is extinguished.

Ant. Elevamini portæ **Ant.** Be ye lifted up

æternales, et introibit O eternal gates ! and the
 Rex gloriæ. King of glory shall enter in.

Ant. Credo videre *Ant.* I believe to see
 bona Domini in terra the good things of the
 viventium. Lord in the land of the
 living.

PSALM 26.

DOMINUS illuminatio mea, et **T**HE Lord is my
 salus mea; * quem light and my sal-
 timebo ? vation, whom shall I
 fear ?

Dominus protector The Lord is the pro-
 vitæ meæ; * a quo tre- tector of my life; of
 pidabo ? whom shall I be afraid ?

Dum appropiansuper Whilst the wicked
 me nocentes, * ut edant draw near against me,
 carnes meas. to eat my flesh.

Qui tribulant me ini- My enemies that
 mici mei, * ipsi infirmati trouble me, have them-
 sunt, et ceciderunt. selves been weakened,
 and have fallen.

Si consistant adver- If armies in camp
 sum me castra, * non should stand together
 timebit cor meum. against me, my heart
 shall not fear.

Si exurgat adversum If a battle should rise
 me prælium, * in hoc up against me, in this
 ego sperabo. will I be confident.

Unam petii a Domino, One thing I have asked
 hanc requiram : * ut in- of the Lord, this will I
 habitem in domo Domi- seek after; that I may

ni omnibus diebus vitæ meæ : dwell in the house of the Lord all the days of my life.

Ut videam voluptatem Domini, * et visitem templum ejus. That I may see the delight of the Lord, and may visit his temple.

Quoniam abscondit me in tabernaculo suo : * in die malorum protexit me in abscondito tabernaculi sui. For he hath hidden me in his tabernacle : in the day of evils, he hath protected me in the secret place of his tabernacle.

In petra exaltavit me : * et nunc exaltavit caput meum super inimicos meos. He hath exalted me upon a rock : and now he hath lifted up my head above my enemies.

Circuivi, et immolavi in tabernaculo ejus hostiam vociferationis : * cantabo, et psalmum dicam Domino. I have gone round, and have offered up in his tabernacle a sacrifice of jubilation : I will sing, and recite a psalm to the Lord.

Exaudi Domine vocem meam, qua clamavi ad te : * miserere mei, et exaudi me. Hear, O Lord! my voice, with which I have cried to thee ; have mercy on me and hear me.

Tibi dixit cor meum, exquisivit te facies mea : * faciem tuam Domine requiram. My heart hath said to thee, my face hath sought thee : thy face, O Lord! will I seek.

Ne avertas faciem tuam a me : * ne declines in ira a servo tuo. Turn not away thy face from me : decline not in thy wrath from thy servant.

Adjutor meus esto : * Be thou my helper ;
 ne derelinquas me, ne forsake me not, do not
 que despicias me, Deus thou despise me, O God,
 salutaris meus. my Saviour !

Quoniam pater meus, For my father and
 et mater mea derelique- my mother have left me ;
 runt me : * Dominus but the Lord hath taken
 autem assumpsit me. me up.

Legem pone mihi Do- Set me, O Lord ! a
 mine in via tua : * et di- law in thy way : and
 rige me in semitam rec- guide me in the right
 tam propter inimicos path, because of my
 meos. enemies.

Ne tradideris me in Deliver me not over
 animas tribulantium me : to the will of them that
 * quoniam insurrexerunt trouble me ; for unjust
 in me testes iniqui, et witnesses have risen up
 mentita est iniquitas against me, and iniquity
 sibi. hath lied to itself.

Credo videre bona Do- I believe to see the
 mini * in terra viven- good things of the Lord
 tium. in the land of the living.

Exspecta Dominum, Expect the Lord, do
 viriliter age : * et con- manfully ; and let thy
 fortetur cor tuum, et heart take courage, and
 sustine Dominum. wait thou for the Lord.

Here a candle is extinguished.

Ant. Credo videre bo- *Ant.* I believe to see
 na Domini in terra vi- the good things of the
 ventium. Lord in the land of the
 living.

Ant. Domine, ab- *Ant.* Thou hast

straxisti ab inferis ani- brought forth, O Lord!
mam meam. my soul from hell.

PSALM 29.

EXALTABO te Do- **I** WILL extol thee, O
mine, quoniam Lord! because thou
suscepisti me: * nec de- hast protected me; and
lectasti inimicos meos hast not made my ene-
super me. mies to rejoice over me.

Domine Deus meus, O Lord, my God! I
clamavi ad te, * et sa- have cried to thee; and
nasti me. thou hast healed me.

Domine, eduxisti ab Thou hast brought
inferno animam meam: forth, O Lord! my soul
* salvasti me a descen- from hell; thou hast
dentibus in lacum. saved me from them that
go down into the pit.

Psallite Domino sancti Sing to the Lord, O ye
ejus: * et confitemini his saints! and give
memoriæ sanctitatis praise to the memory
ejus. of his holiness.

Quoniam ira in indig- For wrath is in his in-
natione ejus: * et vita in dignation; and life in
voluntate ejus. his good-will.

Ad vesperum demo- In the evening weep-
rabitur fletus, * et ad ing shall have place, and
matutinum lætitia. in the morning gladness.

Ego autem dixi in And in my abundance
abundantia mea: * Non I said: I shall never be
movebor in æternum. moved.

Domine, in voluntate O Lord! in thy favor,
tua. * præstitisti decori thou gavest strength to
meo virtutem. my beauty.

Avertisti faciem tuam Thou turnedst away
a me, * et factus sum thy face from me, and I
conturbatus. became troubled.

Ad te Domine, cla- To thee, O Lord! will
mabo: * et ad Deum I cry; and I will make
meum deprecabor. supplication to my God.

Quæ utilitas in san- What profit is there in
guine meo, * dum de- my blood, whilst I go
scendo in corruptionem? down to corruption?

Numquid confitebitur Shall dust confess to
tibi pulvis, * aut annun- thee, or declare thy
tiabit veritatem tuam? truth?

Audivit Dominus, et The Lord hath heard,
misertus est mei: * Do- and hath had mercy on
minus factus est adjutor me: the Lord became
meus. my helper.

Convertisti planctum Thou hast turned for
meum in gaudium mi- me my mourning into
hi: * conscidisti saccum joy: thou hast cut my
meum, et circumdedisti sackcloth, and hast com-
me lætitia: passed me with glad-
ness.

Ut cantet tibi gloria To the end that my
mea, et non compungar: glory may sing to thee,
* Domine Deus meus, in and I may not regret;
æternum confitebor tibi. O Lord, my God! I will
give praise to thee for
ever.

Here a candle is extinguished.

Ant. Domine, abstrax- *Ant.* Thou hast
isti ab inferis animam brought forth, O Lord!
meam. my soul from hell.

V. Tu autem, Domine, miserere mei.

R. Et resuscita me, et retribuam eis.

Pater noster, *secreto*.

V. But thou, O Lord! have mercy on me.

R. And raise me up again, and I will requite them.

Our Father, *privately*.

THE FOURTH LESSON.

Ex Tractatu sancti Augustini Episcopi super Psalmos. In Psalm 63.

From the Treatise of St. Augustine the Bishop, on the Psalms. On the 63d Psalm.

ACCEDET homo ad cor altum, et exaltabitur Deus. Illi dixerunt: Quis nos videbit? Defecerunt scrutantes scrutationes, consilia mala. Accessit homo ad ipsa consilia, passus est se teneri ut homo. Non enim teneretur nisi homo, aut videretur nisi homo, aut cæderetur nisi homo, aut crucifigeretur, aut moreretur nisi homo. Accessit ergo homo ad illas omnes passionēs, quæ in illo nihil valerent, nisi esset homo. Sed si ille non esset homo, non liberaretur homo. Accessit

MAN shall come to a deep heart, and God shall be exalted. They said: Who shall see us? They failed in making diligent search for wicked designs. Man came to those designs, and suffered himself to be seized on as a man. For he could not be seized on, if he were not man, or seen, if he were not man, or scourged, if he were not man, or crucified, or die, if he were not man. Man, therefore, came to all these sufferings, which could have no effect on him, if he were not man

homo ad cor altum, id est, cor secretum, obiciens aspectibus humanis hominem, servans intus Deum; celans formam Dei, in qua æqualis est Patri, et offerens formam servi, qua minor est Patre.

But if he had not been man, man could not have been redeemed. Man came to a deep heart, that is, a secret heart, exposing his humanity to human view, but hiding his divinity; concealing the form of God, by which he is equal to the Father; and offering the form of the servant, by which he is inferior to the Father.

R. Recessit pastor noster, fons aquæ vivæ, ad cuius transitum sol obscuratus est: * Nam et ille captus est, qui captivum tenebat primum hominem: hodie portas mortis et seras pariter Salvator noster dirupit.

R. Our shepherd, the fountain of living water, is gone, at whose departure the sun was darkened: * for he is taken, who made the first man a prisoner; to-day our Saviour broke forth the locks and gates of death.

V. Destruxit quidem claustra inferni, et subvertit potentias diaboli. * Nam et ille, etc.

V. He destroyed the prisons of hell, and overthrew the power of the devil. * For he, etc.

THE FIFTH LESSON.

QUO perduxerunt illas scrutationes suas, quas perscrutantes defecerunt,

HOW far did they carry this their diligent search, in which they failed so much, that,

ut etiam mortuo Domino when our Lord was dead
et sepulto, custodes po- and buried, they placed
nerent ad sepulchrum? guards at the sepulchre?
Dixerunt enim Pilato: For they said to Pilate:
Seductor ille. Hoc This seducer; by which
appellabatur nomine name our Lord Jesus
Dominus Jesus Christus, Christ was called, for
ad solatium servorum the comfort of his ser-
suorum, quando dicun- vants, when they are
tur seductores. Ergo called seducers. This
illi Pilato: Seductor ille, seducer, say they to Pi-
inquiunt, dixit adhuc late, whilst he was yet
vivens: Post tres dies alive, said: After three
resurgam. Jube itaque days, I will rise again.
custodiri sepulchrum Command, therefore,
usque in diem tertium, the sepulchre to be
ne forte veniant discipu- guarded until the third
li ejus, et furentur eum, day; lest his disciples
et dicant plebi, Surrexit come and steal him
a mortuis; et erit novis- away, and say to the
simus error peior priore. people: He is risen from
Ait illis Pilatus: Habetis the dead: so the last er-
custodiam, ite, custodite ror shall be worse than
sicut scitis. Illi autem the first. Pilate said to
abeuntes, munierunt them: You have a guard,
sepulchrum, signantes go, and guard it as you
lapidem cum custodibus. know. And they de-
parting, made the se-
pulchre sure with
guards, sealing up the
stone.

R. O vos omnes, qui *R.* O all ye that pass
transitis per viam, at- by the way! attend and

tendite et videte * Si est see, * if there be any
dolor similis sicut dolor sorrow like to my sor-
meus. row.

V. Attendite, universi *V.* Attend, all ye peo-
populi, et videte dolorem ple! and see my grief.
meum. * Si est dolor, * If there, etc.
etc.

THE SIXTH LESSON.

POSUERUNT cus- **T**HEY placed sol-
todes milites ad diers to guard
sepulchrum. Concussa the sepulchre. The
terra, Dominus resur- earth shook, and the
rexit: miracula facta Lord rose again: such
sunt talia circa sepul- miracles were done at
chrum, ut et ipsi milites, the sepulchre, that the
qui custodes advenerant, very soldiers who came
testes fierent, si vellent as guards, might be
vera nuntiare. Sed avar- witnesses of it, if they
ritia illa, quæ captivavit would declare the truth.
discipulum comitem But that covetousness,
Christi, captivavit et which possessed the dis-
militem custodem sepul- ciple, who was the com-
chri. Damus, inquit, panion of Christ, blinded
vobis pecuniam, et also the soldiers who
dicite quia vobis dormi- were the guards of his
entibus venerunt disci- sepulchre. We will
puli ejus, et abstulerunt give you money, said
eum. Vere defecerunt they: and say, that
scrutantes scrutationes. whilst you were asleep,
Quid est quod dixisti, his disciples came and
o infelix astutia? Tan- took him away; they
tumne deseris lucem truly failed in making

consilii pietatis, et in diligenter search. What profunda versutiæ de- is it thou hast said, O mergeris, ut hoc dicas: wretched craft? Dost Dicite quia vobis dormi- thou shut thy eyes entibus venerunt disci- against the light of pru- puli ejus, et abstulerunt dence and piety, and eum? Dormientes tes- plunge thyself so deep tes adhibes: vere tu ipse in cunning, as to say obdormisti, qui scrutan- this: Say, that whilst do talia defecisti. you were asleep, his disciples came and took him away? Dost thou produce sleeping witnesses? Certainly thou thyself sleepest who failest in making search after such things.

R. Ecce quomodo moritur justus, et nemo percipit corde; et viri justi tolluntur, et nemo considerat. A facie iniquitatis sublatus est justus, * et erit in pace memoria ejus.

R. Behold how the just man dies, and nobody takes it to heart; and just men are taken away, and nobody considers it. The just man is taken away from the face of iniquity, * and his memory shall be in peace.

V. Tamquam agnus coram tondente se obmutuit, et non aperuit os suum: de angustia et de judicio sublatus est. * Et erit in pace

V. He was dumb as a lamb before his shearer, and opened not his mouth; he was taken away from distress, and from judgment. * And

memoria ejus. Ecce his memory shall be in
quomodo, etc. peace. Behold, etc.

THE THIRD NOCTURN.

Ant. **D**EUS adjuvat me, et Dominus susceptor est animæ meæ. *Ant.* **G**OD is my helper; and the Lord is the protector of my soul.

PSALM 53.

DEUS, in nomine tuo salvum me fac: * et in virtute tua judica me. **S**AVE me, O God! by thy name, and judge me in thy strength.

Deus, exaudi orationem meam: * auribus percipe verba oris mei. O God! hear my prayer: give ear to the words of my mouth.

Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam: * et non proposuerunt Deum ante conspectum suum. For strangers have risen up against me: and the mighty have sought after my soul; and they have not set God before their eyes.

Ecce enim Deus adjuvat me: * et Dominus susceptor est animæ meæ. For behold God is my helper: and the Lord is the protector of my soul.

Averte mala inimicis meis: * et in veritate tua disperde illos. Turn back the evils upon my enemies; and cut them off in thy truth.

Voluntarie sacrificabo tibi, * et confitebor no- I will freely sacrifice to thee, and will give

mini tuo Domine, quoniam bonum est. praise, O God ! to thy name: because it is good.

Quoniam ex omni tribulatione eripuisti me: * et super inimicos meos despexit oculus meus. For thou hast delivered me out of all trouble, and my eye hath looked down upon my enemies.

Here a candle is extinguished.

Ant. Deus adjuvat me, et Dominus susceptor est animæ meæ. *Ant.* God is my helper, and the Lord is the protector of my soul.

Ant. In pace factus est locus ejus, et in Sion habitatio ejus. *Ant.* His place is in peace, and his abode in Sion.

PSALM 75.

NOTUS in Judæa Deus: * in Israel magnum nomen ejus. **I**N Judea God is known; his name is great in Israel.

Et factus est in pace locus ejus: * et habitatio ejus in Sion. And his place is in peace, and his abode in Sion.

Ibiconfregit potentias arcuum, * scutum, gladium, et bellum. There hath he broken the powers of bows, the shield, the sword, and the battle.

Illuminans tu mirabiliter a montibus æternis: * turbati sunt omnes insipientes corde. Thou enlightenest wonderfully from the everlasting hills: all the foolish of heart were troubled.

Dormierunt somnum suum: * et nihil inven- They have slept their sleep: and all the men

nerunt omnes viri divi- of riches have found
tiarum in manibus suis. nothing in their hands.

Ab increpatione tua At thy rebuke, O God
Deus Jacob, * dormita- of Jacob ! they have all
verunt qui ascenderunt slumbered that mounted
equos. on horseback.

Tu terribilis es, et Thou art terrible, and
quis resistet tibi ? * ex who shall resist thee ?
tunc ira tua. from that time thy
wrath.

De cœlo auditum fe- Thou hast caused
cisti judicium : * terra judgment to be heard
tremuit et quievit. from heaven : the earth
trembled and was still.

Cum exurgeret in ju- When God arose in
dicium Deus, * ut salvos judgment, to save all the
faceret omnes mansue- meek of the earth.
tos terræ.

Quoniam cogitatio ho- For the thought of
minis confitebitur tibi : * man shall give praise to
et reliquiæ cogitationis thee ; and the remain-
diem festum agent tibi. ders of the thought shall
keep holyday to thee.

Vovete, et reddite Do- Vow ye, and pay to
mino Deo vestro, * om- the Lord, your God, all
nes qui in circuitu ejus you that round about
affertis munera. him bring presents.

Terribili et ei qui au- To him that is terrible,
fert spiritum principum, even to him who taketh
* terribili apud reges away the spirit of
terræ princes, to the terrible
with the kings of the
earth.

Here a candle is extinguished.

Ant. In pace factus est locus ejus, et in Sion habitatio ejus. *Ant.* His place is in peace, and his abode in Sion.

Ant. Factus sum sicut homo sine adjutorio, inter mortuos liber. *Ant.* I am become like a man without help, free among the dead.

PSALM 87.

DOMINE Deus salutis meæ, * in die clamavi, et nocte coram te. **O** LORD, the God of my salvation ! I have cried in the day and in the night before thee.

Intret in conspectu tuo oratio mea : * inclina aurem tuam ad precem meam : Let my prayer come in before thee : incline thy ear to my petition.

Quia repleta est malis anima mea : * et vita mea inferno appropinquavit. For my soul is filled with evils : and my life hath drawn nigh to hell.

Æstimatus sum cum descendentibus in lacum : * factus sum sicut homo sine adjutorio, inter mortuos liber. I am counted among those that go down to the pit ; I am become as a man without help, free among the dead.

Sicut vulnerati dormientes in sepulchris, quorum non es memor amplius : * et ipsi de manu tua repulsi sunt. Like the slain sleeping in the sepulchres, whom thou rememberest no more : and they are cast off from thy hand.

Posuerunt me in lacu They have laid me in

inferiori: * in tenebro- the lower pit; in the
sis, et in umbra mortis. dark places, and in the
shadow of death.

Super me confirmatus Thy wrath is strong
est furor tuus: * et om- over me: and all thy
nes fluctus tuos indux- waves thou hast brought
isti super me. in upon me.

Longe fecisti notos Thou hast put away
meos a me: * posuerunt my acquaintance far
me abominationem sibi. from me; they have set
me an abomination to
themselves.

Traditus sum, et non I was delivered up,
egrediebar: * oculi mei and came not forth: my
languerunt præ inopia. eyes languished through
poverty.

Clamavi ad te Domine All the day I cried to
tota die: * expandi ad thee, O Lord! I stretch-
te manus meas. ed out my hands to thee.

Numquid mortuis fa- Wilt thou show won-
cies mirabilia: * aut ders to the dead? or
medici suscitabunt, et shall physicians raise to
confitebuntur tibi? life, and give praise to
thee?

Numquid narrabit ali- Shall any one in the
quis in sepulchro mise- sepulchre declare thy
ricordiam tuam, * et mercy; and thy truth
veritatem tuam in per- in destruction?
ditione?

Numquid cognoscen- Shall thy wonders be
tur in tenebris mirabilia known in the dark; and
tua, * et justitia tua in thy justice in the land
terra oblivionis? of forgetfulness?

Et ego ad te, Domine, But I, O Lord! have
clamavi: * et mane ora- cried to thee: and in the
tio mea præveniet te. morning my prayer
shall prevent thee.

Ut quid Domine re- Lord! why castest
pellis orationem meam: thou off my prayer:
* avertis faciem tuam a why turnest thou away
me? thy face from me?

Pauper sum ego, et I am poor, and in la-
in laboribus a juventute bors from my youth;
mea: * exaltatus autem, and being exalted, have
humiliatus sum et con- been humbled and dis-
turbatus. turbed.

In me transierunt iræ Thy wrath hath come
tuæ: * et terrores tui upon me: and thy ter-
conturbaverunt me. rors have troubled me.

Circumdederunt me They have come
sicut aqua tota die: * round about me like
circumdederunt me si- water all the day: they
mul. have compassed me
about together.

Elongasti a me ami- Friend and neighbor
cum et proximum: * et thou hast put far from
notos meos a miseria. me: and my acquaint-
ance, because of mi-
sery.

Here a candle is extinguished.

Ant. Factus sum sicut *Ant.* I am become a
homo sine adjutorio, in- man without help, free
ter mortuos liber. among the dead.

V. In pace factus est *V.* His place is in
locus ejus. peace.

R. Et in Sion habitatio ejus.

Pater noster, *secreto*.

R. And his abode in Sion.

Our Father, *privately*.

THE SEVENTH LESSON.

De Epistola beati Pauli Apostoli ad Hebræos, cap. ix.

CHRISTUS assistens pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manu factum, id est, non hujus creationis, neque per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introivit semel in Sancta, æterna redemptione inventa. Si enim sanguis hircorum et taurorum, et cinis vitulæ aspersus inquinatos sanctificat ad emundationem carnis; quanto magis sanguis Christi, qui per Spiritum sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab

From the Epistle of St. Paul the Apostle to the Hebrews, chap. ix.

BUT Christ being come a high-priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation; neither by the blood of goats, or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our consciences from dead

operibus mortuis, ad serviendum Deo viventi? works, to serve the living God?

R. Astiterunt reges terræ, et principes convenerunt in unum * Adversus Dominum, et adversus Christum ejus. *R.* The kings of the earth stood up, and the princes assembled together, * against the Lord and against his Christ.

V. Quare fremuerunt gentes, et populi meditati sunt inania? * Adversus Dominum, etc. *V.* Why have the nations raged? and the people meditated vain things? * Against the Lord, etc.

THE EIGHTH LESSON.

ET ideo novi testamenti mediator est, ut, morte intercedente, in redemptionem earum prævaricationum, quæ erant sub priori testamento, repromissionem accipiant qui vocati sunt æternæ hæreditatis. Ubi enim testamentum est, mors necesse est intercedat testatoris. Testamentum enim in mortuis confirmatum est: alioquin nondum valet, dum vivit qui testatus est. Unde nec primum **A**ND therefore he is the mediator of the new testament: that, by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance. For where there is a testament, the death of the testator must of necessity come in. For a testament is of force, after men are dead: otherwise it is as yet of no strength,

quidem sine sanguine whilst the testator liveth.
 dedicatum est. Wherefore neither was
 the first indeed dedicated
 without blood.

R. *Æstimatus sum* *R.* I am counted
cum descendentibus in among them that go
*lacum: * Factus sum* down into the pit: * I
sicut homo sine adjuto- am become as a man
rio, inter mortuos liber. without help, free among
 the dead.

V. *Posuerunt me in* *V.* They have laid
lacu inferiori, in tene- me in the lower pit; in
brosis, et in umbra mor- the dark places and in
*tis. * Factus sum, etc.* the shadow of death. * I
 am become, etc.

THE NINTH LESSON.

LECTO enim omni **F**OR when every
 mandato legis a commandment of
 Moyse universo populo, the law had been read
 accipiens sanguinem vi- by Moses to all the peo-
 tulum et hircorum, ple, he took the blood
 cum aqua, et lana cocci- of calves and goats,
 nea et hyssopo, ipsum with water, scarlet wool,
 quoque librum et omnem and hyssop; and sprin-
 populum aspersit, di- kled both the book it-
 cens: Hic sanguis tes- self and all the people,
 tamenti, quod mandavit saying: This is the
 ad vos Deus. Etiam blood of the testament,
 tabernaculum, et omnia which God hath en-
 vasa ministerii sanguine joined unto you. The
 similiter aspersit. Et tabernacle also, and all
 omnia pene in sanguine the vessels of the min-

secundum legem mun- istry in like manner, he
dantur, et sine sangui- sprinkled with blood.
nis effusione non fit re- And almost all things,
missio. according to the law,
are cleansed with blood,
and without the shed-
ding of blood there is
no remission.

R. Sepulto Domino, *R.* When the Lord
signatum est monumen- was buried, they sealed
tum, volventes lapidem up the sepulchre, rolling
ad ostium monumenti; a stone before the mouth
* Ponentes milites, qui of the sepulchre, * and
custodirent illum. placing soldiers to guard
him.

V. Accedentes prin- *V.* The chief priests
cipes sacerdotum ad Pi- went to Pilate and ask-
latum, petierunt illum. ed him. * And placing
* Ponentes, etc. Sepul- soldiers, etc. When the
to Domino, etc. Lord, etc.

The Lauds.

Ant. **O** MORS, ero *Ant.* **O** DEATH! I
mors tua; will be thy
morsus tuus ero, in- death; O hell! I will
ferne. be thy bite.

PSALM 50.

MISERERE mei, **H**AVE mercy on
Deus, *p.* 230. me, *p.* 230.

Here a candle is extinguished.

Ant. O mors, ero *Ant.* O death! I will
mors tua; morsus tuus be thy death; O hell!
ero, inferne. I will be thy bite.

Ant. Plangent eum *Ant.* They shall
quasi unigenitum, quia mourn for him as for an
innocens Dominus occi- only son, because our
sus est. innocent Lord is slain.

PSALM 42.

JUDICA me Deus, et **J**UDGE me, O God!
discerne causam and distinguish my
meam de gente non cause from the na-
sancta, * ab homine ini- tion that is not holy;
quo et doloso erue me. deliver me from the un-
just and deceitful man.

Quia tu es Deus for- For thou art God, my
titudo mea: * quare me strength: why hast thou
repulisti? et quare tris- cast me off? and why do
tis incedo, dum affligit I go sorrowful, whilst
me inimicus? the enemy afflicteth me?

Emitte lucem tuam et. Send forth thy light
veritatem tuam: * ipsa and thy truth; they
me deduxerunt, et ad- have conducted me, and
duxerunt in montem brought me to thy holy
sanctum tuum, et in mountain, and into thy
tabernacula tua. tabernacles.

Et introibo ad altare And I will go in to the
altar of God: to God.

Dei : * ad Deum qui læ- wno giveth joy to my
tificat juventutem meam. youth.

Confitebor tibi in ci- To thee, O God my
thara, Deus Deus meus : God ! I will give praise
* quare tristis es, anima upon the harp : why art
mea ? et quare contur- thou sad, O my soul ?
bas me ? and why dost thou dis-
quiet me ?

Spera in Deo, quo- Hope in God, for I
niam adhuc confitebor will still give praise to
illi : * salutare vultus him : he is the salvation
mei, et Deus meus. of my countenance, and
my God.

Here a candle is extinguished

Ant. Plangent eum *Ant.* They shall
quasi unigenitum, quia mourn for him as for an
innocens Dominus occi- only son, because our
sus est. innocent Lord is slain.

Ant. Attendite, uni- *Ant.* Behold, all ye
versi populi, et videte people ! and see my
dolorem meum. grief.

PSALMS.

DEUS Deus meus, **O** GOD, my God !
p. 237. *p. 237.*

Deus misereatur, *p.* May God have mercy,
138. *p. 238.*

Here a candle is extinguished.

Ant. Attendite, uni- *Ant.* Behold, all ye
versi populi, et videte people, and see my grief
dolorem meum.

Ant. A porta inferi *Ant.* From the gate
erue Domine animam of hell, O Lord ! deliver
meam. my soul.

THE CANTICLE OF EZECHIAS. *Is.* 38.

EGO dixi : In dimi- **I** SAID : In the midst
dio dierum me- of my days I shall
orum * vadam ad portas go to the gates of hell.
inferi.

Quæsiui residuum an- I sought for the resi-
norum meorum ; * dixi : due of my years ; I said :
Non videbo Dominum I shall not see the Lord
Deum in terra viventium. God in the land of the
living.

Non aspiciam homi- I shall behold no man
nem ultra, * et habita- more, the inhabitant of
torem quietis. rest.

Generatio mea ablata My generation is at an
est, et convoluta est a end, and it is rolled
me, quasi tabernaculum away from me as a
pastorum. shepherd's tent.

Præcisa est velut a My life is cut off, as
texente vita mea ; dum by a weaver : whilst I
adhuc ordier, succidit was yet but beginning,
me : * de mane usque he cut me off : from
ad vesperam finies me. morning even to night
thou wilt make an end
of me.

Sperabam usque ad I hoped till morning,
mane : * quasi leo sic as a lion so hath he bro-
contrivit omnia ossa ken all my bones.
me

De mane usque ad vesperam finies me: *	From morning even to night thou wilt make
sicut pullus hirundinis	an end of me: I will cry
sic clamabo, meditabor	like a young swallow, I
ut columbia.	will meditate like a dove.

Attenuati sunt oculi mei, * suspicientes in excelsum.	My eyes are weakened with looking upward.
---	--

Domine, vim patior, responde pro me.* Quid dicam, aut quid re- spondebit mihi, cum ipse fecerit?	Lord! I suffer violence, answer thou for me. What shall I say, or what shall he answer for me, whereas he him- self hath done it?
--	--

Recogitabo tibi omnes annos meos * in amari- tudine animæ meæ.	I will recount to thee all my years in the bit- terness of my soul.
--	---

Domine, si sic vivitur, et in talibus vita spiritus mei, corripies me, et vi- vificabis me. * Ecce in pace amaritudo mea amarissima.	O Lord! if man's life be such, and the life of my spirit be in such things as these; thou shalt correct me, and make me to live. Behold in peace, is my bitter- ness most bitter.
---	--

Tu autem eruisti ani- mam meam ut non pe- raret: * projecisti post tergum tuum omnia pec- cata mea.	But thou hast delivered my soul, that it should not perish; thou hast cast all my sins behind thy back.
---	---

Quia non infernus con- fitebitur tibi, neque mors	For hell shall not con- fess to thee, neither shall
--	--

laudabit te : * non ex- death praise thee : nor
pectabunt qui descen- shall they that go down
dunt in lacum, veritatem into the pit, look for
tuam. truth.

Vivens, vivens ipse The living, the living,
confitebitur tibi, sicut et he shall give praise to
ego hodie : * pater filiis thee, as I do this day ;
notam faciet veritatem the father shall make
tuam. thy truth known to the
children.

Domine, salvum me O Lord ! save me, and
fac ; * et psalmos nos- we shall sing our psalms,
tros cantabimus cunctis all the days of our life,
diebus vitæ nostræ in in the house of the Lord.
domo Domini.

Here a candle is extinguished.

Ant. A porta inferi *Ant.* From the gate of
erue Domine animam hell ! O Lord ! deliver
meam. my soul.

Ant. O vos omnes qui *Ant.* O all ye that pass
transitis per viam, atten- by the way ! * behold
dite et videte, si est do- and see, if there be grief
lor sicut dolor meus. like to my grief.

PSALMS.

LAUDATE Domi- **P**RAISE the Lord
num de cœlis, *p.* from the heavens,

244.

p. 244.

Cantate Domino, *p.* Sing to the Lord. *p.*

149.

149.

Laudate Dominum in Praise the Lord in his
sanctis ejus, *p.* 247. holy places, *p.* 247.

Here a candle is extinguished

Ant. O vos omnes qui
transitis per viam, atten-
dite et videte, si est do-
lor sicut dolor meus.

V. Caro mea requies-
cet in spe.

R. Et non dabis Sanc-
tum tuum videre cor-
ruptionem.

Ant. Mulieres seden-
tes ad monumentum la-
mentabantur, flentes Do-
minum.

Ant. O all ye that pass
by the way! * behold
and see, if there be grief
like to my grief.

V. My flesh shall rest
in hope.

R. And thou wilt not
give thy holy One to
see corruption.

Ant. The women sit-
ting at the sepulchre la-
mented, weeping for our
Lord.

THE CANTICLE OF ZACHARY. *Luke i.*

BENEDICTUS, *p.* BLESSED be the
248. Lord, *p.* 248.

The candle left burning at the top of the triangular candlestick is taken down while the following Ant. is said, and concealed behind the Epistle side of the altar :

Ant. Mulieres seden-
tes ad monumentum la-
mentabantur, flentes Do-
minum.

Ant. The women sit-
ting at the sepulchre la-
mented, weeping for our
Lord.

The following is said kneeling :

V. CHRISTUS factus
est pro nobis obe-
diens usque ad mortem,
mortem autem crucis:
propter quod et Deus
exaltavit illum, et dedit

V. CHRIST became
obedient for us
unto death; even the
death of the cross;
wherefore God hath also
exalted him. and hath

illi nomen, quod est su- given him a name which
per omne nomen. is above every name.

Pater noster, *totum sub* Our Father, *privately.*
silentio.

The Psalm Miserere, p. 230, is recited in a low voice ; and in the end the following prayer, without the Oremus.

RESPICE, quæsu- LOOK down, O
mus Domine, su- Lord ! we beseech
per hanc familiam tuam, thee, on this thy family,
pro qua Dominus noster for which our Lord Jesus
Jesus Christus non dubi- Christ was pleased to be
tavit manibus tradi no- delivered into the hands
centium, et crucis subire of the wicked, and to
tormentum. *Sed dicitur* suffer the torment of the
sub silentio : Qui tecum cross. *But say in a low*
vivit et regnat in unitate *voice* : Who with thee and
Spiritus sancti Deus, per the Holy Ghost liveth
omnia sæcula sæculo- and reigneth, one God,
rum. Amen. world without end.
Amen.

At the end of the prayer a little noise is made ; the lighted candle is brought from under the Altar, and all rise and retire in silence.

HOLY SATURDAY.

THE *Tenebra* or *Matins*, with the other Canonical hours for this day, are consecrated to the memory of our Lord in his sepulchre ; at Mass, he is represented to the faithful as coming out of the grave, and triumphing over death by his resurrection. The word *Night*, used in the benediction of the Paschal Candle, in the Collect of the Mass, in the Preface and *Communicantes*, shows that the Office and Mass, now said in the middle of the day, were formerly said in the following night, to honor the time of our Saviour's resurrection, which happened in this night.

The altars, deprived of their ornaments on *Maundy-Thursday*, are again clothed with them, and a new *Fire* is blessed, to illuminate them. The Office begins with lighting a *triple Candle*, which is emblematic of the *light of Christ*, and signifies that the faith of the blessed Trinity proceeds from the light communicated to us by Christ risen from the dead. The *Paschal Candle*, blessed in the next place by the Deacon, is a figure of the body of Jesus Christ, and, not being lighted at first, represents him dead ; and the five blessed *Grains of incense* fixed in it denote the aromatic spices that embalmed him in the sepulchre. The lighting of the *Paschal Candle* is a representation of his rising again to a new life ; and the lighting of the lamps, and other candles afterwards, teaches the faithful that the resurrection of the Head will be followed by that of the members.

After this ceremony, the Church disposes the Catechumens for a worthy receiving of baptism ; for which purpose she reads twelve Lessons out of the Old Testament, called *Prophecies*, and after each says a solemn Prayer ; by both of which she not only instructs them in the effects and fruit of that sacrament, but begs for them, of Almighty God, all the advantages of it. The Church could not have appointed a more suitable time for the solemn administration of baptism, which is a lively representation of our Lord's resurrection. As he was laid in the sepulchre truly dead, and came out again truly alive, so the sinner is buried in the baptismal water, as in a mystical grave, and is taken out again animated with a new life of grace. *For we are buried together with him by baptism unto death ; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life* (*Rom. vi. 4*).

Before the administration of the sacrament, the *Baptismal Font* is blessed with ceremonies that are full of mysteries. 1. The Priest divides the water in the form of a cross, to teach us that it confers grace and sanctity by the merits of Christ crucified. 2. He touches the water

with his hand, praying that it may be free from all impressions of evil spirits. 3. He signs it thrice with the sign of the cross, to bless it in the name of the Holy Trinity. 4. He separates it with his hand, and casts out some of it towards the four parts of the world, to instruct us that the grace of baptism, like the rivers of paradise, flows all over the earth. 5. He breathes thrice upon it in the form of a cross, desiring God to bless it with the infusion of his holy Spirit, that it may perceive the virtue of sanctifying the soul. 6. He plunges the Paschal Candle thrice into it, praying that the Holy Ghost may descend upon it, as he did at the baptism of Christ in the waters of Jordan. 7. He mixes holy Oil and Chrism with it, to signify that baptism consecrates us to God, and gives spiritual strength to wrestle with and overcome all the enemies of our soul.

After the benediction of the font, the sacrament of baptism is solemnly administered to such as are prepared for it; and then the Litany and Mass are sung, to obtain of God that the new baptized may persevere in the grace they have received. Incense is used at the Gospel, to represent the perfumes carried by the women to our Saviour's monument; but no lights are carried, as at other times, because they and the Apostles did not yet believe his resurrection; for which reason the Creed is also not said. The Offertory, the kiss of peace, and the Antiphon, called the *Communion*, are omitted, because the faithful did not receive the blessed Eucharist at this Mass, but waited till Easter-day.

The Blessing of the New Fire.

At a convenient hour, the altars are dressed; but the candles are not lighted till the beginning of the Mass. Then, without the church, fire is struck from a flint, and coals are lighted with it; after which the Priest (attended by the Ministers with the cross, holy water, and incense, before the church gate, if it can be conveniently done, otherwise in the very entrance of the church, blesses the new fire, saying:

V. DOMINUS vo- V. THE Lord be
biscum. with you.

R. Et cum spiritu tuo. R. And with thy spirit.

Oremus.

Let us pray.

Deus, qui per Filium O God! who by thy
tuum, angularem scilicet Son, the corner-stone,
lapidem, claritatis hast bestowed on the
tuæ ignem fidelibus con- faithful the fire of thy

tulisti : productum e si- brightness ; sanctify this
lice, nostris profuturum new fire produced from
usibus, novum hunc a flint for our use ; and
ignem sanctifica ; et grant that during this
concede nobis, ita per Paschal solemnity we
hæc festa paschalia cœ- may be so inflamed with
lestibus desideriis in- heavenly desires, that
flammari, ut ad perpe- with pure minds we
tuæ claritatis, puris men- may come to the so-
tibus, valeamus festa lemny of eternal splen-
pertingere. Per eundem dor ; through the same
Christum Dominum nos- Christ our Lord.
trum.

*R. Amen.**R. Amen.**Oremus.*

Let us pray.

Domine Deus Pater O Lord God, Almighty
omnipotens, lumen in- Father, never - failing
deficiens, qui es condi- light ! who art the au-
tor omnium luminum : thor of all light ; bless
benedic hoc lumen, this light, which is bless-
quod a te sanctificatum ed and sanctified by
atque benedictum est, thee, who hast enlight-
qui illuminasti omnem ened the whole world :
mundum ; ut ab eo lu- that we may be enlight-
mine accendamus, at- ened by that light, and
que illuminemur igne inflamed with the fire of
claritatis tuæ : et sicut thy brightness ; and, as
illuminasti Moysen ex- thou didst give light to
euntem de Ægypto, ita Moses, when he went
illumines corda et sen- out of Egypt, so illumi-
sus nostros : ut ad vitam nate our hearts and sen-
et lucem æternam per- ses, that we may obtain
venire mereamur. Per light and life everlast-

Christum Dominum nos- ing; through Christ our
trum. Lord.

R. Amen.

R. Amen.

Oremus.

Let us pray.

Domine sancte, Pa- Holy Lord, Almighty
ter omnipotens, æterne Father, eternal God!
Deus: benedicientibus vouchsafe to co-operate
nobis hunc ignem in with us, who bless this
nomine tuo, et unigeniti fire in thy name, and in
Filii tui Dei ac Domini that of thy only Son,
nostri Jesu Christi, et Jesus Christ our Lord
Spiritus sancti, co-ope- and God, and of the
rari digneris; et adjuva Holy Ghost; assist us
nos contra ignita tela in- against the fiery darts
imici, et illustra gratia of the enemy, and illu-
cœlesti. Qui vivis et mi- nate us with thy
regnas cum eodem Uni- heavenly grace: who
genito tuo, et Spiritu livest and reignest with
sancto Deus: per omnia the same only Son and
sæcula sæculorum. Holy Ghost, one God
for ever and ever.

R. Amen.

R. Amen.

*Then he blesses the five grains of incense that are to be fixed in the
Paschal Candle, saying the following prayer:*

VENIAT, quæsu- **P**OUR forth, we be-
mus, omnipotens seech thee, Al-
Deus, super hoc incen- mighty God! thy abun-
sum larga tuæ benedic- dant blessing on this in-
tionis infusio, et hunc cense, and kindle, O in-
nocturnum splendorem visible regenerator! the
invisibilis regenerator brightness of this night;
accende: ut non solum that not only the sacri-
sacrificium, quod hac fice, which is offered

<p>nocte litatum est, arcana luminis tui admixtione refulgeat; sed in quo- cumque loco ex hujus sanctificationis mysterio aliquid fuerit deporta- tum, expulsa diabolicæ fraudis nequitia, virtus tuæ majestatis assistat. Per Christum Dominum nostrum.</p>	<p>this night may shine by the secret mixture of thy light; but also, that in- to whatever place any- thing sanctified by these mystical prayers shall be carried, there, by the power of thy majesty, all the malicious artifi- ces of the devil may be defeated; through Christ our Lord.</p>
--	---

R. Amen.

R. Amen.

Whilst he blesses the grains of incense, an Acolyte puts some of the blessed fire into the censer, and the Priest, after the prayer, puts incense into it, blessing it as usual, saying:

<p>AB illo benedicaris, in cujus honore cremaberis. Amen.</p>	<p>MAY thou be bless- ed by him, in whose honor thou shalt be burnt. Amen.</p>
--	---

Then he sprinkles the grains of incense and the fire thrice with holy-water saying:

<p>ASPERGES me, Do- mine, hyssopo, et mundabor: lavabis me, et super nivem dealba- bor.</p>	<p>THOU shalt sprin- kle me, O Lord! with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.</p>
--	---

After which he fumes them thrice with the censer. Then the Deacon, putting on a white Dalmatic, takes the rod with the three candles fixed on the top. The Thurifer goes first with an Acolyte carrying in a plate the five grains of incense; the Sub-deacon with the cross follows, and the Clergy in order; then the Deacon with the three candles, and last of all the Priest. When

the Deacon is come into the church, an Acolyte, who carries a candle lighted from the new fire, lights one of the three candles on the top of the rod; and the Deacon, holding up the rod, kneels, as do all the rest, except the Sub-deacon, and sings alone:

LUMEN Christi.

R. Deo gratias.

BEHOLD the light of Christ.

R. Thanks be to God.

The same is done in the middle of the church, and before the altar, when the other two candles are lighted. Being come to the altar, the priest goes to the Epistle side, and the Deacon with the book asks the blessing of the Priest, saying:

JUBE, Domne, benedicere.

PRAY, Father! bless me.

Then the Priest says:

DOMINUS sit in THE Lord be in corde tuo et in thy heart and lips; labiis tuis, ut digne et that thou mayest wor- competenter annunties thily and fitly proclaim suum Paschale præconium: In nomine Patris, et his Paschal praise; in the name of the Father, Filii, et Spiritus sancti. and of the Son, and of the Holy Ghost.

R. Amen.

R. Amen.

After this, the Deacon goes to the desk on the Gospel side, where he fumes the book with incense; and, all standing as at the Gospel, he blesses the Paschal Candle, saying:

EXULTET jam angelica turba cœ- LET now the heavenly troop of lorum: exultent divina angels rejoice; let the mysteria; et pro tanti divine mysteries be joy- regis victoria, tuba in- fully celebrated; and let sonet salutaris. Gau- a sacred trumpet proclaim the victory of so radiata fulgoribus; et great a king. Let the

æterni regis splendore earth also be filled with
illustrata, totius orbis se joy, being illuminated
sentiat amisisse caligi- with such resplendent
nem. Lætetur et mater rays; and let it see the
Ecclesia tanti luminis darkness, which over-
adornata fulgoribus: et spread the whole world,
magnis populorum voci- chased away by the
bus hæc aula resultet. splendor of our eternal
Quapropter adstantes king. Let our mother
vos, fratres clarissimi, the Church also rejoice,
ad tam miram hujus being adorned by the
sancti luminis clarita- rays of so great a light;
tem, una mecum, quæso, and let this temple re-
Dei omnipotentis mise- sound with the joyful
ricordiam invoke. Ut acclamations of the peo-
qui me non meis meritis ple. Wherefore, belov-
intra Levitarum nume- ed brethren, you who
rum dignatus est aggre- are now present at the
gare, luminis sui clari- admirable brightness of
tatem infundens, cerei this holy light, I be-
hujus laudem implere seech you to invoke with
perficiat. Per Dominum me the name of the Al-
nostrum Jesum Chris- mighty God. That he,
tum Filium suum: qui who hath been pleased
cum eo vivit et regnat above my desert to ad-
in unitate Spiritus sanc- mit me into the number
of the Levites, will, by
an effusion of his light
upon me, enable me to
celebrate the praises of
this emblematic taper:
through our Lord Jesus
Christ, his Son: **who**

ti Deus, per omnia sæ- with him and the Holy
cula sæculorum. Ghost liveth and reign-
eth one God for ever and
ever.

R. Amen.

R. Amen.

V. Dominus vobis- *V.* The Lord be with
cum. you.

R. Et cum spiritu tuo. *R.* And with thy spirit.

V. Sursum corda. *V.* Lift up your hearts.

R. Habemus ad Domi- *R.* We have them lift-
num. ed up to the Lord.

V. Gratias agamus *V.* Let us give thanks
Domino Deo nostro. to the Lord our God.

R. Dignum et justum *R.* It is meet and just.
est.

Vere dignum et jus- It is truly meet and
tum est, invisibilem just to proclaim with all
Deum Patrem omnipo- the affection of our heart
tentem, Filiumque ejus and soul, and with the
unigenitum, Dominum sound of our voice, the
nostrum Jesum Chris- invisible God, the Father
tum, toto cordis ac men- Almighty, and his only
tis affectu, et vocis mi- Son, our Lord Jesus
nisterio personare. Qui Christ. Who paid for
pro nobis æterno Patri, us to his eternal Father
Adæ debitum solvit; et the debt of Adam; and
veteris piaculi cautio- by his sacred blood can-
nem pio cruore deter- celled the guilt contract-
sit. Hæc sunt enim festa ed by original sin. For
Paschalia, in quibus this is the Paschal so-
verus ille Agnus occi- lemnity, in which the
ditur, cujus sanguine true Lamb was slain, by
postes fidelium conse- whose blood the doors

crantur. Hæc nox est, of the faithful are con-
in qua primum patres secrated. This is the
nostros filios Israel educ- night in which thou for-
tos de Ægypto, Mare merly broughtest forth
Rubrum sicco vestigio our forefathers the chil-
transire fecisti. Hæc dren of Israel out of
igitur nox est, quæ pec- Egypt, leading them
catorum tenebras, co- dry-foot through the Red
lumnæ illuminatione Sea. This then is the
purgavit. Hæc nox est, night which dissipated
quæ hodie per univer- the darkness of sin, by
sum mundum, in Christo the light of the pillar.
credentes, a vitiis sæculi, This is the night which
et caligine peccatorum now delivers all over the
segregatos reddit gratiæ, world those that believe
sociat sanctitati. Hæc in Christ from the vices
nox est, in qua destruc- of the world and dark-
tis vinculis mortis, Chris- ness of sin, restores
tus ab inferis victor as- them to grace, and
cendit. Nihil enim nobis clothes with sanctity.
nasci profuit, nisi redimi This is the night in
profuisset. O mira circa which Christ broke the
nos tuæ pietatis digna- chains of death, and as-
tio! O inæstimabilis cended conqueror from
dilectio charitatis! ut hell. O how admirable
servum redimeres, filium is thy goodness towards
tradidisti. O certe ne- us! O how inestimable
cessarium Adæ peccat- is thy love! Thou hast
um, quod Christi morte delivered up thy Son to
deletum est! O felix redeem a slave. O truly
culpa, quæ talem ac necessary sin of Adam,
tantum meruit habere which the death of
Redemptorem! O vere Christ has blotted out!

beata nox, quæ sola meruit scire tempus et horam, in qua Christus ab inferis resurrexit! Hæc nox est, de qua scriptum est: Et nox sicut dies illuminabitur; et nox illuminatio mea in deliciis meis. Hujus igitur sanctificatio noctis fugat scelera culpas iavat, et reddit innocentiam lapsis, et mœstis lætitiâ. Fugat odia, concordiam parat, et curvat imperia.

O happy fault that merited such and so great a Redeemer! O truly blessed night! which alone deserved to know the time and hour when Christ rose again from hell. This is the night of which it is written: And the night shall be as light as day; and the night shineth upon me in my pleasures. Therefore the sanctification of this night blots out crimes, washes away sins, and restores innocence to the fallen, and joy to the sorrowful. It banishes enmities, produces concord, and humbles empires.

Here, the Deacon fixes the five grains of incense in the candle, in the form of a cross.

IN hujus igitur noctis gratia, suscipe, sancte Pater, incensi hujus sacrificium vespertinum, quod tibi in hac cerei oblatione solemni, per ministrorum manus, de operibus apum, sacrosancta reddit Ecclesia.

THEREFORE, on this sacred night, receive, O holy Father! the evening sacrifice of this incense, which thy holy Church, by the hands of her ministers, presents to thee in this solemn oblation of this

Sed jam columnæ hu- wax candle, made out
jus præconia novimus, of the labor of bees.
quam in honorem Dei And now we know the
rutilans ignis accendit. excellence of this pillar,
which the sparkling fire
lights for the honor of
God.

Here the Deacon lights the candle with one of the three candles on the rod.

QUI licet sit divisus WHICH fire,
in partes, mutuati though now di-
tamen luminis de- vided, suffers no loss
trimenta non novit. Ali- from the communication
tur enim liquantibus ce- of its light. Because it
ris, quas in substantiam is fed by the melted wax,
pretiosæ hujus lampadis, produced by the bee, to
apis mater eduxit. make this taper.

Here the lamps are lighted.

VERE beata nox, O TRULY blessed
quæ expoliavit O night! which plun-
Ægyptios, ditavit He- dered the Egyptians,
bræos! Nox in qua and enriched the He-
terrenis cœlestia, hu- brews. A night in which
manis divina junguntur. heaven is united to earth,
Oramus ergo te, Domine, and God to man. We
ut cereus iste in hono- beseech thee, therefore,
rem tui nominis conse- O Lord! that this can-
cratus, ad noctis hujus dle, consecrated to the
caliginem destruendam, honor of thy name, may
indeficiens perseveret; continue burning to dis-
et in odorem suavitatis sipate the darkness of
acceptus, supernis lu- this night; and being
minaribus misceatur. accepted as a sweet

Flammas ejus lucifer odor, may be united
matutinus inveniatur. Ille, with the celestial lights.
inquam, lucifer, qui nes- Let the morning-star
cit occasum. Ille, qui find it burning. That
regressus ab inferis, hu- morning-star, I mean,
mano generi serenus il- which never sets.
luxit. Precamur ergo Which, being returned
te, Domine: ut nos fa- from hell, shone with
mulos tuos, omnemque brightness on mankind.
clerum, et devotissimum We beseech thee, there-
populum, una cum be- fore, O Lord! to grant
atissimo Papa nostro us peace during this
N., et Antistite nostro paschal solemnity, and
N., quiete temporum with thy constant pro-
concessa, in his Pascha- tection to rule, govern,
libus gaudiis, assidua and preserve us, thy
protectione regere, gu- servants, all the Clergy,
bernare, et conservare and the devout Laity,
digneris. Per eundem together with our Holy
Dominum nostrum Je- Father, Pope N.; and our
sum Christum Filium Bishop, N.; through the
tuum: qui tecum vivit same Lord Jesus Christ,
et regnat in unitate thy Son, who with thee
Spiritus sancti Deus, and the Holy Ghost liv-
per omni sæcula sæcu- eth and reigneth one
lorum. God, for ever and ever.

R. Amen.

R. Amen.

After the benediction of the Paschal Candle, the prophecies are read, and the Catechumens are instructed and prepared to receive baptism.

THE FIRST PROPHECY.

Gen. i. **I**N principio *Gen. i.* **I**N the begin-
creavit Deus ning, God

cœlum et terram. Terra created heaven and
autem erat inanis et earth. And the earth
vacua, et tenebræ erant was void and empty,
super faciem abyssi: et and darkness was upon
Spiritus Dei ferebatur the face of the deep:
super aquas. Dixitque and the Spirit of God
Deus: Fiat lux. Et moved over the waters.
facta est lux. Et vidit And God said: Be light
Deus lucem quod esset made. And light was
bona: et divisit lucem made. And God saw
a tenebris. Appellavit- the light that it was
que lucem diem, et tene- good: and he divided
bras noctem: factumque the light from the dark-
est vespere et mane, ness. And he called the
dies unus. Dixit quo- light day, and the dark-
que Deus: Fiat firma- ness night: and there
mentum in medio aqua- was evening and morn-
rum, et dividat aquas ab ing one day. And God
aquis. Et fecit Deus said: Let there be a fir-
firmamentum, divisitque mament made amidst
aquas, quæ erant sub the waters: and let it
firmamento, ab his quæ divide the waters from
erant super firmamen- the waters. And God
tum. Et factum est ita. made a firmament, and
Vocavitque Deus firma- divided the waters that
mentum, cœlum: et were under the firma-
factum est vespere et ment, from those that
mane, dies secundus. were above the firma-
Dixit vero Deus: Con- ment. And it was so.
gregentur aquæ, quæ And God called the fir-
sub cœlo sunt, in locum mament heaven: and
unum, et appareat ari- the evening and morn-
lla. Et factum est ita. ing were the second day

Et vocavit Deus aridam, God also said: Let the
 terram, congregationes- waters that are under
 que aquarum appellavit the heaven, be gathered
 maria. Et vidit Deus together into one place:
 quod esset bonum. Et and let the dry land ap-
 ait: Germinet terra her- pear. And it was so
 bam virentem, et faci- done. And God called
 entem semen, et lignum the dry land, earth:
 pomiferum faciens fruc- and the gathering to-
 tum juxta genus suum, gether of the waters he
 cujus semen in semet- called seas. And God
 ipso sit super terram. saw that it was good.
 Et factum est ita. Et And he said: Let the
 protulit terra herbam earth bring forth the
 virentem, et facientem green herb, and such as
 semen juxta genus su- may seed; and the fruit
 um, lignumque faciens tree yielding fruit after
 fructum, et habens un- its kind, which may
 umquodque sementem have seed in itself upon
 secundum speciem suam. the earth. And it was
 Et vidit Deus quod es- so done. And the earth
 set bonum. Et factum brought forth the green
 est vespere et mane, herb, and such as yield-
 dies tertius. eth seed according to its
 kind, and the tree that
 beareth fruit, having seed
 each one according to
 its kind. And God saw
 that it was good. And
 the evening and the
 morning were the third
 day.

Dixit autem Deus: And God said: Let

Fiant luminaria in firmamento cœli, et dividant diem ac noctem, et sint in signa et tempora, et dies et annos: ut luceant in firmamento cœli, et illuminent terram. Et factum est ita. Fecitque Deus duo luminaria magna: luminare majus, ut præesset diei; et luminare minus, ut præesset nocti; et stellas. Et posuit eas in firmamento cœli, ut lucrent super terram, et præessent diei ac nocti, et dividerent lucem ac tenebras. Et vidit Deus quod esset bonum. Et factum est vespere et mane, dies quartus.

there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night; and stars. And he set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day.

Dixit etiam Deus: Producant aquæ reptile animæ viventis, et volatile super terram sub firmamento cœli. Crevitque Deus cete grandia, et omnem animam

God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And

viventem atque motabilem, quam produserant aquæ in species suas : et omne volatile secundum genus suum. Et vidit Deus quod esset bonum. Benedixitque eis, dicens : Crescite et multiplicamini, et replete aquas maris : avesque multiplicentur super terram. Et factum est vespere et mane, dies quintus. Dixit quoque Deus : Producat terra animam viventem in genere suo, jumenta, et reptilia, et bestias terræ, secundum species suas. Factumque est ita. Et fecit Deus bestias terræ juxta species suas, et jumenta, et omne reptile terræ in genere suo. Et vidit Deus quod esset bonum, et ait : Faciamus hominem ad imaginem et similitudinem nostram : et præsit piscibus maris, et volatilibus cœli, et bestiis, universæque terræ, omni-
que reptili quod move-

God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying : Increase and multiply, and fill the waters of the sea : and let the birds be multiplied upon the earth. And the evening and morning were the fifth day. And God said : Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds : and it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And he said

sui in terra. Et creavit Deus hominem ad imaginem suam: ad imaginem Dei creavit illum, masculum et feminam creavit eos. Benedixitque illis Deus, et ait: Crescite et multiplicamini, et replete terram, et subjicite eam, et dominamini piscibus maris, et volatilibus cœli, et universis animantibus, quæ moventur super terram. Dixitque Deus: Ecce dedi vobis omnem herbam afferentem semen super terram, et universa ligna quæ habent in semetipsis sementem generis sui, ut sint vobis in escam; et cunctis animantibus terræ, omnique volucris cœli, et universis quæ moventur in terra, et in quibus est anima vivens, ut habeant ad vescendum. Et factum est ita. Viditque Deus cuncta quæ fecerat: et erant valde bona. Et factum est vespere et

Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him, male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that move

mane, dies sextus. Igitur perfecti sunt cœli et terra, et omnis ornatus eorum. Complevitque Deus die septimo opus suum, quod fecerat: et requievit die septimo ab universo opere, quod pararat.

upon the earth, and wherein there is life that they may have to feed upon. And it was so done. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

Deus, qui mirabiliter creasti hominem, et mirabilius redemisti: da nobis, quæsumus, contra oblectamenta peccati, mentis ratione persistere, ut mereamur ad æterna gaudia.

O God! who hast wonderfully created man, and more wonderfully redeemed him; grant us, we beseech thee, such strength of mind and reason against the allurements of sin. that

dia pervenire. Per Dominum nostrum Jesum Christum, etc. we may deserve to obtain eternal joy; through Jesus Christ our Lord.

R. Amen.

R. Amen.

THE SECOND PROPHECY.

Gen. v. **N**OE vero cum quingentorum esset annorum, genuit Sem, Cham, et Japheth. Cumque coepissent homines multiplicari super terram, et filias procreassent; videntes filii Dei filias hominum quod essent pulchræ, acceperunt sibi uxores ex omnibus quas elegerant. Dixitque Deus: Non permanebit spiritus meus in homine in æternum, quia caro est: eruntque dies illius centum viginti annorum. Gigantes autem erant super terram in diebus illis. Postquam enim ingressi sunt filii Dei ad filias hominum, illæque genuerunt; isti sunt potentes a sæculo viri famosi. Videns autem Deus quod multa militia

Gen. v. **N**OE, when he was five hundred years old, begat Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them. The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all, which they chose. And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old,

hominum esset in terra, men of renown. And
et cuncta cogitatio cor- God seeing that the
dis intenta esset ad ma- wickedness of men was
lum omni tempore, pœ- great on the earth, and
nituit eum quod homi- that all the thought of
nem fecisset in terra. their heart was bent
Et tactus dolore cordis upon evil at all times, it
intrinsicus: Delebo, in- repented him that he
quit, hominem quem had made man on the
creavi, a facie terræ, ab earth. And being
homine usque ad ani- touched inwardly with
mantia, a reptili usque sorrow of heart, he said:
ad volucres cœli: pœni- I will destroy man,
tet enim me fecisse eos. whom I have created,
Noe vero invenit grati- from the face of the
am coram Domino. Hæ earth, from man even to
sunt generationes Noe. beasts, from creeping
Noe vir justus atque things even to the fowls
perfectus fuit in genera- of the air, for it repent-
tionibus suis; cum Deo eth me that I have made
ambulavit. Et genuit them. But Noe found
tres filios, Sem, Cham, grace before the Lord.
et Japheth. Corrupta These are the genera-
est autem terra coram tions of Noe: Noe was
Deo, et repleta est ini- a just and perfect man
quitate. in his generations, he
walked with God. And
he begat three sons,
Sem, Cham, and Ja-
pheth. And the earth
was corrupted before
God, and was filled with
iniquity

Cumque vidisset Deus And when God had
 terram esse corruptam seen that the earth was
 (omnis quippe caro cor- corrupted (for all flesh
 ruperat viam suam su- had corrupted its way
 per terram), dixit ad upon the earth), he said
 Noe: Finis universæ to Noe: The end of all
 carnis venit coram me: flesh is come before me,
 repleta est terra iniqui- the earth is filled with
 tate a facie eorum, et iniquity through them,
 ego disperdam eos cum and I will destroy them
 terra. Fac tibi arcam with the earth. Make
 de lignis lævigatis: man- thee an ark of timber
 siunculas in arca facies, planks: thou shalt make
 et bitumine līnies intrin- little rooms in the ark,
 secus et extrinsecus. Et and thou shalt pitch it
 sic facies eam: trecen- within and without.
 torum cubitorum erit And thus shalt thou
 longitudo arcæ, quin- make it: The length of
 quaginta cubitorum la- the ark shall be three
 titudo, et triginta cubi- hundred cubits: the
 torum altitudo illius. breadth of it fifty cubits,
 Fenestram in arca fa- and the height of it
 cies, et in cubito con- thirty cubits. Thou
 summabis summitatem shalt make a window
 ejus: ostium autem in the ark, and in a
 arcæ pones ex latere: cubit shalt thou finish
 deorsum, cœnacula, et the top of it; and the
 tristega facies in ea. door of the ark thou
 Ecce ego adducam aquas shalt set in the side:
 diluvii super terram, ut with lower middle cham-
 interficiam omnem car- bers and third stories
 nem, in qua spiritus shalt thou make it.
 vitæ est subter cœlum: Behold I will bring

universa quæ in terra the waters of a great
sunt, consumentur. Po- flood upon the earth,
namque fœdus meum to destroy all flesh,
tecum: et ingredieris wherein is the breath
arcam, tu, et filii tui, of life under heaven.
uxor tua, et uxores filio- All things that are in
rum tuorum tecum. Et the earth shall be con-
ex cunctis animantibus sumed. And I will
universæ carnis bina establish my covenant
induces in arcam, ut with thee, and thou shalt
vivant tecum; masculi enter into the ark, thou
ni sexus et feminini. and thy sons, and thy
De volucris juxta ge- wife, and the wives of
nus suum, et de jumen- thy sons with thee. And
tis in genere suo, et ex of every living creature
omni reptili terræ se- of all flesh, thou shalt
cundum genus suum: bring two of a sort into
bina de omnibus ingre- the ark, that they may
dientur tecum, et pos- live with thee: of the
sint vivere. Tolles igi- male sex, and the fe-
tur tecum ex omnibus male. Of fowls accord-
escis, quæ mandi pos- ing to their kind, and
sunt, et comportabis of beasts in their kind,
apud te: et erunt tam and of everything that
creepeth on the earth
according to its kind;
two of every sort shall
go in with thee, that
they may live. Thou
shalt take unto thee of
all food that may be
eaten, and thou shalt
lay it up with thee: and

tibi, quam illis in cibum. it shall be food for thee and them.

Fecit igitur Noe omnia quæ præceperat illi Deus. Eratque sexcentorum annorum, quando diluvii aquæ inundaverunt super terram. Rupti sunt omnes fontes abyssi magnæ, et cataractæ cœli apertæ sunt : et facta est pluvia super terram quadraginta diebus et quadraginta noctibus. In articulo diei illius ingressus est Noe, et Sem, et Cham, et Japheth, filii ejus, uxor illius, et tres uxores filiorum ejus cum eis in arcam : ipsi et omne animal, secundum genus suum, universaque jumenta in genere suo, et omne quod movetur super terram in genere suo, cunctumque volatile secundum genus suum. Porro arca ferebatur super aquas. Et aquæ prævaluerunt nimis super terram : opertique sunt omnes montes excelsi

And Noe did all things which God commanded him. And he was six hundred years old, when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened : and the rain fell upon the earth forty days and forty nights. In the self same day Noe, and Sem, and Cham, and Japheth, his sons, his wife, and the three wives of his sons with them went into the ark : they and every beast according to its kind, and all the cattle in their kind, and everything that moveth upon the earth according to its kind, and every fowl according to its kind. And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth :

sub universo cœlo. and all the high moun-
 Quindecim cubitis al- tains under the whole
 tior fuit aqua super heaven were covered.
 montes, quos operuerat. The water was fifteen
 Consumptaque est omnis cubits higher than the
 caro, quæ movebatur su- mountains, which it co-
 per terram, volucrum, vered. And all flesh
 animantium, bestiarum, was destroyed that
 omniumque reptilium moved upon the earth,
 quæ reptant super ter- both of fowl, and of cat-
 ram. Remansit autem tle, and of beasts, and
 solus Noe, et qui cum of all creeping things
 eo erant in arca. Obt- that creep upon the
 nueruntque aquæ ter- earth; and all men.
 ram centum quinqu- And all things, wherein
 ginta diebus. there is the breath of life

on the earth, died. And
 he destroyed all the sub-
 stance, that was upon
 the earth, from man even
 to beast, and the creep-
 ing things and fowls of
 the air; and they were
 destroyed from the
 earth: and Noe only re-
 mained, and they that
 were with him in the
 ark. And the waters
 prevailed upon the earth
 a hundred and fifty
 days.

Recordatus autem De- And God remembered
 us Noe, cunctorumque Noe, and all the living

animantium, et omnium creatures, and all the
jumentorum, quæ erant cattle which were with
cum eo in arca, adduxit him in the ark, and
spiritum super terram, brought a wind upon
et imminutæ sunt aquæ. the earth, and the wa-
Et clausi sunt fontes ters were abated. The
abyssi, et cataractæ fountains also of the
cœli : et prohibitæ sunt deep, and the flood-gates
pluviæ de cœlo. Re- of heaven, were shut
versæque sunt aquæ de up : and the rain from
terra euntes et redeun- heaven was restrained.
tes : et cœperunt minui And the waters return-
post centum quinquæ- ed from off the earth, go-
ginta dies. Cumque ing and coming : and
transissent quadraginta they began to be abated
dies, aperiens Noe fenes- after a hundred and fifty
tram arcæ, quam fece- days. And after that
rat, dimisit corvum : forty days were passed,
qui egrediebatur, et non Noe opening the win-
revertebatur, donec sic- dow of the ark, which he
carentur aquæ super had made, sent forth a
terram. Emisit quoque raven. Which went
columbam post eum, ut forth, and did not re-
videret si jam cessassent turn till the waters were
aquæ super faciem terræ. dried up upon the earth.
Quæ cum non invenisset He sent forth also a dove
ubi requiesceret pes ejus, after him to see if the
reversa est ad eum in waters had now ceased
arcam ; aquæ enim erant upon the face of the
super universam ter- earth. But she not find-
ram : extenditque ma- ing where her foot
num, et apprehensam might rest, returned to
intulit in arcam. Ex- him into the ark, for the

pectatis autem ultra waters were upon the
 septem diebus aliis, rur- whole earth : and he put
 sum dimisit columbam forth his hand, and
 ex arca. At illa venit caught her and brought
 ad eum ad vesperam, her into the ark. And
 portans ramum olivæ having waited yet seven
 virentibus foliis in ore other days, he again
 suo. Intellexit ergo sent forth the dove out
 Noe quod cessassent of the ark. And she
 aquæ super terram. came to him in the
 Expectavitque nihilomi- evening carrying a
 nus septem alios dies: bough of an olive-tree,
 et emisit columbam, with green leaves, in
 quæ non est reversa ul- her mouth. Noe there-
 tra ad eum. Locutus fore understood that the
 est autem Deus ad Noe, waters were ceased up-
 dicens: Egredere de ar- on the earth. And he
 ca, tu, et uxor tua, filii stayed yet other seven
 tui et uxores filiorum days : and he sent forth
 tuorum tecum. Cunc- the dove, which return-
 ta animantia, quæ sunt ed not any more unto
 apud te, ex omni carne, him. And God spoke to
 tam in volatilibus, quam Noe, saying: Go out of
 in bestiis et universis the ark, thou and thy
 reptilibus, quæ reptant wife, thy sons and the
 super terram, educ te- wives of thy sons with
 cum, et ingredimini su- thee. All living things
 per terram: crescite, et that are with thee of all
 multiplicamini super flesh, as well in fowls,
 eam. Egressus est ergo as in beasts, and all
 Noe, et filii ejus, uxor creeping things that
 illius, et uxores filiorum creep upon the earth,
 ejus cum eo. Sed et bring out with thee. and

omnia animantia, jumenta, et reptilia, quæ reptant super terram secundum genus suum, egressa sunt de arca. Ædificavit autem Noe altare Domino: et tollens de cunctis pecoribus et volucris mundis, obtulit holocausta super altare. Odoratusque est Dominus odorem suavitatis.

go ye upon the earth: increase and multiply upon it. So Noe went out, he and his sons: his wife, and the wives of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savor.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

Deus incommutabilis virtus, et lumen æternum: respice propitius ad totius Ecclesiæ tuæ mirabile sacramentum, et opus salutis humanæ perpetuæ dispositionis effectu tranquillius operare: totusque mundus experiatur, et videat dejecta erigi, inveterata

O God! whose power is unchangeable and whose light is eternal: mercifully regard the wonderful sacrament of thy whole Church, and by an effect of thy perpetual providence, perform with tranquillity the work of human salvation: and let th

renovari, et per ipsum whole world experience
 redire omnia in integ- and see, that what was
 rum, a quo sumpsere fallen is raised up, what
 principium: Dominum was old is made new,
 nostrum Jesum Chris- and that all things are
 tum Filium tuum: Qui re-established through
 tecum vivit et regnat, him that gave them
 etc. their first being, our
 Lord Jesus Christ, who
 liveth and reigneth with
 thee, etc.

THE THIRD PROPHECY.

Gen. xxii. **I**N diebus
 illis: Tentavit Deus Abraham, et
 dixit ad eum: Abraham,
 Abraham. At ille re-
 spondit: Adsum. Ait
 illi: Tolle filium tuum
 unigenitum, quem dili-
 gis, Isaac, et vade in ter-
 ram Visionis: atque ibi
 offeres eum in holocaustum
 super unum montium,
 quem monstravero tibi.
 Igitur Abraham de nocte
 consurgens, stravit asinum
 suum; ducens secum duos
 juvenes, et Isaac filium
 suum. Cumque concidis-
 set ligna in holocaustum

Gen. xxii. **I**N those
 days: God tempted Abraham
 and said to him: Abraham,
 Abraham! And he answered:
 Here I am. He said to him:
 Take thy only-begotten son
 Isaac, whom thou lovest, and
 go into the land of Vision:
 and there thou shalt offer him
 for an holocaust upon one of
 the mountains which I will
 show thee. So Abraham
 rising up in the night, saddled
 his ass; and took with him
 two young men, and Isaac
 his son: and wher

tum, abiit ad locum he had cut wood for the quem præceperat ei holocaust, he went his Deus. Die autem ter- way to the place, which tio, elevatis oculis, vidit God had commanded locum procul; dixitque him. And on the third ad pueros suos: Expec- day, lifting up his eyes, tate hic cum asino: ego he saw the place afar off. et puer illuc usque pro- And he said to his young perantes, postquam ado- men: Stay you here raverimus, revertemur with the ass: I and the ad vos. Tulit quoque boy will go with speed ligna holocausti, et im- as far as yonder, and af- posuit super Isaac filium ter we have worshipped, suum: ipse vero porta- will return to you. And bat in manibus ignem et he took the wood for the gladium. Cumque duo holocaust, and laid it up- pergerent simul, dixit on Isaac his son: and Isaac patri suo: Pater he himself carried in his mi. At ille respondit: hands fire and a sword. Quid vis fili? Ecce, in- And as they two went on quit, ignis et ligna: ubi together, Isaac said to est victima holocausti? his father: My father! Dixit autem Abraham: And he answered: What Deus providebit sibi vic- wilt thou, son? Behold, timam holocausti, fili mi. saith he, fire and wood:

where is the victim for the holocaust? And Abraham said: God will provide himself a victim for a holocaust, my son.

Pergebant ergo pari- So they went on to- ter, et venerunt ad lo- gether. And they came cum quem ostenderat ei to the place which God

Deus, in quo ædificavit altare, et desuper ligna composuit. Cumque alligasset Isaac filium suum, posuit eum in altare super struem lignorum. Extenditque manum, et arripuit gladium, ut immolaret filium suum. Et ecce Angelus Domini de cœlo clamavit, dicens: Abraham, Abraham. Qui respondit: Adsum. Dixitque ei: Non extendas manum tuam super puerum, neque facias illi quidquam: nunc cognovi quod times Deum, et non pepercisti unigenito filio tuo propter me. Levavit Abraham oculos suos, viditque post tergum arietem inter vepres hærentem cornibus, quem assumens obtulit holocaustum pro filio. Appellavitque nomen loci illius, Dominus videt. Unde usque hodie dicitur: In monte Dominus videbit. Vocavit autem Angelus Domini Abraham se-

had showed him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword, to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham! And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou anything to him: now I know that thou fearest God, and hast not spared thy only-begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place. the Lord

cundo de cœlo, dicens: seeth. Whereupon even
 Per memetipsum juravi, to this day, it is said: In
 dicit Dominus: quia the mountain the Lord
 fecisti hanc rem, et non will see. And the angel
 pepercisti filio tuo uni of the Lord called to
 genito propter me, bene Abraham a second time
 dicam tibi, et multipli from heaven, saying:
 cabo semen tuum sicut By my own self have I
 stellas cœli, et velut are sworn, saith the Lord:
 nam quæ est in littore because thou hast done
 maris. Possidebit semen this thing, and hast not
 tuum portas inimicorum spared thy only-begot-
 suorum, et benedicentur ten son for my sake: I
 in semine tuo omnes will bless thee, and I will
 gentes terræ, quia obe multiply thy seed as the
 disti voci meæ. Rever stars of heaven, and as
 sus est Abraham ad pue the sand that is by the
 ros suos, abieruntque sea-shore: thy seed shall
 Bersabee simul, et habi possess the gates of their
 tavit ibi. enemies. And in thy
 seed shall all the nations
 of the earth be blessed,
 because thou hast obey-
 ed my voice. Abraham
 returned to his young
 men, and they went to
 Bersabee together, and
 he dwelt there.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

Deus, fidelium pater O God, the sovereign
 summe, qui in toto orbe Father of the faithful!

terrarum, promissionis	who throughout the
tuæ filios diffusa adopti-	world multiplieth the
nis gratia multiplicas;	children of thy promise,
et per Paschale sacra-	by the grace of thy
mentum, Abraham pue-	adoption; and makest
rum tuum universarum,	thy servant Abraham,
sicut jurasti, gentium ef-	according to thy oath,
ficis patrem: da populis	the father of all nations,
tuis digne ad gratiam	by this Paschal Sacra-
tuæ vocationis introire.	ment; grant that thy
Per Dominum nostrum	people may worthily re-
Jesum Christum, etc.	ceive the grace of thy
	vocation; through our
	Lord, etc.

THE FOURTH PROPHECY.

<i>Exod. xiv.</i> I N diebus	<i>Exod. xiv.</i> I N those
illis: Fac-	days it
tum est in vigilia matu-	came to pass in the
tina, et ecce respiciens	morning watch, and be-
Dominus super castra	hold the Lord looking
Ægyptiorum per colum-	upon the Egyptian army
nam ignis et nubis, inter-	through the pillar of fire
fecit exercitum eorum:	and of the cloud, slew
et subvertit rotas cur-	their host, and over-
rum, ferebanturque in	threw the wheels of the
profundum. Dixerunt	chariots, and they were
ergo Ægyptii: Fugiamus	carried into the deep.
Israelem; Dominus en-	And the Egyptians said:
im pugnat pro eis contra	Let us flee from Israel:
nos. Et ait Dominus ad	for the Lord fighteth for
Moysen: Extende ma-	them against us. And
num tuam super mare,	the Lord said to Moses:

ut revertantur aquæ ad *Stretch forth thy hand*
Ægyptios super currus over the sea, that the
et equites eorum. Cum- waters may come again
que extendisset Moyses upon the Egyptians, up-
manum contra mare, re- on their chariots and
versum est primo dilu- horsemen. And when
culo ad priorem locum: Moses had stretched
fugientibusque *Ægyptiis* forth his hand towards
occurrerunt aquæ, et in- the sea, it returned at
volvit eos Dominus in the first break of day to
mediis fluctibus. Re- the former place; and
versæque sunt aquæ, et as the Egyptians were
operuerunt currus et fleeing away, the waters
equites cuncti exercitus came upon them, and
Pharaonis, qui sequentes the Lord shut them up
ingressi fuerant mare: in the middle of the
nec unus quidem super- waves. And the waters
fuit ex eis. Filii autem returned, and covered
Israel perrexerunt per the chariots and the
medium sicci maris, et horsemen of all the
aquæ eis erant quasi pro army of Pharaoh, who
muro a dextris et a sin- had come into the sea
istris: liberavitque Do- after them, neither did
minus in die illa Israel there so much as one
de manu *Ægyptiorum*. of them remain. But
Et viderunt *Ægyptios* the children of Israel
mortuos super litus ma- marched through the
ris, et manum magnam, midst of the sea upon
quam exercuerat Domi- dry land, and the waters
nus contra eos: timuit- were to them as a wall
que populus Dominum, on the right hand and
et crediderunt Domino, on the left. And the
et Moysi servo ejus. Lord delivered Israel

Tunc cecinit Moyses et filii Israel carmen hoc Domino, et dixerunt :
 in that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea-shore, and the mighty hand that the Lord had used against them : and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord, and said

THE TRACT.

CANTEMUS Domino : gloriose enim honorificatus est : equum et ascensorem projecit in mare : adjutor et protector factus est mihi in salutem.

LET us sing to the Lord ; for he is gloriously magnified, the horse and the rider he hath thrown into the sea ; he hath been my help, and my protector, and Saviour.

V. Hic Deus meus, et honorificabo eum : Deus patris mei, et exaltabo eum.

V. He is my God, and I will glorify him ; the God of my father, and I will exalt him.

V. Dominus conterens bella : Dominus nomen est illi.

V. The Lord putteth an end to wars ; the Lord is his name.

Oremus.

Flectamus genua.

R. Levate.

Deus, cujus antiqua miracula etiam nostris sæculis coruscare sentimus: dum, quod uni populo a persecutione Ægyptiaca liberando, dexteræ tuæ potentia contulisti, id in salutem gentium per aquam regenerationis operaris: præsta, ut in Abrahæ filios, et in Israeliticam dignitatem, totius mundi transeat plenitudo. Per Dominum nostrum, etc.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! whose ancient miracles we see renewed in our days; whilst, by the water of regeneration, thou performest for the salvation of the Gentiles, that which by the power of thy right hand thou didst for the deliverance of one people from the Egyptian persecution; grant that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel; through our Lord, etc.

THE FIFTH PROPHECY.

Isaiæ liv. **H**ÆC est hæreditas servorum Domini, et justitia eorum apud me, dicit Dominus. Omnes sitientes venite ad aquas: et qui non habetis argentum, properate, emite, et comedite: venite, emite *Isaias liv.* **T**HIS is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. All you that thirst, come to the waters: and you that have no money, make haste, buy

absque argento, et absque ulla commutatione vinum et lac. Quare appenditis argentum non in panibus, et laborem vestrum non in saturitate? Audite audientes me, et comedite bonum, et delectabitur in crassitudine anima vestra. Inclinate aurem vestram, et venite ad me: audite et vivet anima vestra, et feriam vobiscum pactum sempiternum misericordias David fidelis. Ecce testem populis dedi eum, ducem ac præceptorem Gentibus. Ecce gentem, quam nesciebas, vocabis: et gentes, quæ te non cognoverunt, ad te current propter Dominum Deum tuum et Sanctum Israel, quia glorificavit te. Quærite Dominum, dum inveniri potest: invoke eum, dum prope est. Derelinquat impius viam suam, et vir iniquus cogitationes suas, et revertatur ad Dominum, et

and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to me; hear, and your soul shall live, and I will make an everlasting covenant with you, the mercies of David faithful. Behold I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold thou shalt call a nation, which thou knewest not; and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. Seek ye the Lord

miserebitur ejus, et ad Deum nostrum, quoniam multus est ad ignoscendum. Non enim cogitationes meæ, cogitationes vestræ, neque viæ vestræ, viæ meæ, dicit Dominus. Quia sicut exaltantur cœli a terra, sic exaltatæ sunt viæ meæ a viis vestris, et cogitationes meæ a cogitationibus vestris. Et quomodo descendit imber et nix de cœlo, et illuc ultra non revertitur, sed inebriat terram, et infundit eam, et germinare eam facit, et dat semen serenti, et panem comedenti: sic erit verbum meum, quod egredietur de ore meo: non revertetur ad me vacuum, sed while he may be found: call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him; and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and

faciet quæcumque volui, shall prosper in the
 et prosperabitur in his, things for which I sent
 ad quæ misi illud, dicit it, saith the Lord Al-
 Dominus omnipotens. mighty.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

Omnipotens sempi- Almighty and eternal
 terne Deus, multiplica God! multiply for the
 in honorem nominis tui, honor of thy name what
 quod patrum fidei spo- thou didst promise to
 pondisti, et promissionis the faith of our forefa-
 filios sacra adoptione thers; and increase, by
 dilata: ut quod priores thy sacred adoption,
 sancti non dubitaverunt the children of that
 futurum, Ecclesia tua promise; that, what the
 magna jam ex parte ancient saints doubted
 cognoscat impletum. not would come to pass,
 Per Dominum nostrum thy Church may now
 Jesum Christum, etc. find in great part ac-
 complished; through
 our Lord, etc.

THE SIXTH PROPHECY.

Baruch iii. **A** U D I, *Baruch* iii. **H** E A R,
 Israel, O Is-
 mandata vitæ: auribus rael! the commandments
 percipe, ut scias pruden- of life; give ear, that
 tiam. Quid est, Israel, thou mayest learn wis-
 quod in terra inimico- dom. How happeneth
 rum es? Inveterasti in it, O Israel! that thou
 terra aliena, coinquina- art in thy enemies' land?
 tus es cum mortuis: de- Thou art grown old in a

putatus es cum descen- strange country, thou
dentibus in infernum. art defiled with the
Dereliquisti fontem sa- dead: thou art counted
pientię. Nam si in via with them that go down
Dei ambulasses, habi- into hell. Thou hast
tasses utique in pace forsaken the fountain of
sempiterna. Disce ubi wisdom: for if thou
sit prudentia, ubi sit hadst walked in the way
virtus, ubi sit intellec- of God, thou hadst
tus: ut scias simul ubi surely dwelt in peace
sit longiturnitas vitę et for ever. Learn where
victus, ubi sit lumen is wisdom, where is
oculorum, et pax. Quis strength, where is un-
invenit locum ejus? Et derstanding: that thou
quis intravit in thesau- mayest know also where
ros ejus? Ubi sunt is length of days and
principes gentium, et life, where is the light
qui dominantur super of the eyes, and peace.
bestias quę sunt super Who hath found out her
terram? Qui in avibus place? and who hath
cęli ludunt, qui argen- gone into her treasures?
tum thesaurizant, et au- Where are the princes
rum, in quo confidunt of the nations, and
homines, et non est finis they that rule over the
acquisitionis eorum? beasts, that are upon
Qui argentum fabri- the earth? That take
cant, et solliciti sunt, their pastime with the
nec est inventio operum birds of the air, that
illorum? Exterminati hoard up silver and gold,
 wherein men trust, and
 there is no end of their
 getting? who work in
 silver and are solicitous,

sunt, et ad inferos descend-
erunt, et alii loco
eorum surrexerunt.

and their works are un-
searchable. They are
cut off, and are gone
down to hell, and others
are risen up in their
place.

Juvenes viderunt lu-
men et habitaverunt
super terram: viam au-
tem disciplinæ ignora-
verunt, neque intellexe-
runt semitas ejus, neque
filii eorum susceperunt
eam, a facie ipsorum
longe facta est: non est
audita in terra Chanaan,
neque visa est in The-
man. Filii quoque Agar,
qui exquirunt pruden-
tiam quæ de terra est,
negotiatores Merrhæ et
Theman, et fabulatores,
et exquisitores pruden-
tiæ et intelligentiæ:
viam autem sapientiæ
nescierunt, neque com-
memorati sunt semitas
ejus. O Israel, quam
magna est domus Dei,
et ingens locus posses-
sionis ejus! Magnus est,
et non habet finem; ex-
celsus et immensus. Ibi

Young men have seen
the light, and dwelt
upon the earth: but the
way of knowledge they
have not known, nor
have they understood
the paths thereof, nei-
ther have their children
received it, it is far
from their face. It hath
not been heard in the
land of Chanaan, neither
hath it been seen in The-
man. The children of
Agar also, that search
after the wisdom that is
of the earth, the mer-
chants of Merrha, and
of Theman, and the tel-
lers of fables, and
searchers of prudence
and understanding: but
the way of wisdom they
have not known, neither
have they remembered
her paths. O Israel!
how great is the house

fuerunt gigantes nominati illi, qui ab initio fuerunt, statura magna, scientes bellum. Non hos elegit Dominus, neque viam disciplinæ invenerunt: propterea perierunt. Et quoniam non habuerunt sapientiam, interierunt propter suam insipientiam.

of God, and how vast is the place of his possession! It is great, and hath no end: it is high and immense. There were the giants, those renowned men, that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish. And because they had not wisdom, they perished through their folly.

Quis ascendit in cœlum, et accepit eam, et eduxit eam de nubibus? Quis transfretavit mare, et invenit illam, et attulit illam super aurum electum? Non est qui possit scire vias ejus, neque qui exquirat semitas ejus: sed qui scit universa, novit eam, et adinvenit eam prudentia sua: qui præparavit terram in æterno tempore, et replevit eam

Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths. But he that knoweth all things, knoweth her, and hath found her out with his

pecudibus, et quadrupedibus: qui emittit lumen, et vadit; et vocavit illud, et obedit illi in tremore. Stellæ autem dederunt lumen in custodiis suis, et lætatæ sunt: vocatæ sunt, et dixerunt: Adsumus; et luxerunt ei cum jucunditate, qui fecit illas. Hic est Deus noster, et non æstimabitur alius adversus eum. Hic adinvenit omnem viam disciplinæ, et tradidit illam Jacob puero suo, et Israel dilecto suo. Post hæc in terris visus est, et cum hominibus conversatus est.

understanding: he that prepared the earth for evermore, and filled it with cattle and four-footed beasts: he that sendeth forth light, and it goeth: and hath called it, and it obeyed him with trembling. And the stars have given light in their watches, and rejoiced: they were called, and they said: Here we are: and with cheerfulness they have shined forth to him, that made them. This is our God, and there shall no other be accounted of in comparison to him. He found out all the way of knowledge, and gave it to Jacob, his servant, and to Israel, his beloved. Afterwards he was seen upon earth, and conversed with men.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

Deus, qui Ecclesiam tuam semper gentium ally O God! who continually multiplieth thy

vocatione multiplicas : Church by the vocation concede propitius, ut to the Gentiles ; mer- quos aqua baptismatis fully grant thy perpe- abluis, continua protec- tual protection to those, tione tuearis. Per Do- whom thou wastest minum nostrum, etc. with the water of bap- tism ; through our Lord, etc.

THE SEVENTH PROPHECY.

Ezech. xxxvii. **I**N die-
bus il- *Ezech.* xxxvii. **I**N those
lis : Facta est super me the hand of the Lord was
manus Domini, et edux- upon me, and brought
it me in spiritu Domini : me forth in the spirit of
et dimisit me in medio the Lord : and set me
campi, qui erat plenus down in the midst of a
ossibus : et circumduxit plain that was full of
me per ea in gyro : erant bones. And he led me
autem multa valde super about through them on
faciem campi, siccaque every side : now they
vehementer. Et dixit were very many upon
ad me : Fili hominis, the face of the plain.
putasne vivent ossa ista? And they were exceed-
Et dixi : Domine Deus, ing dry. And he said to
ut nosti. Et dixit ad me : Son of man ! dost
me : Vaticinare de ossi- thou think these bones
bus istis ; et dices eis : shall live ? And I an-
Ossa arida audite ver- swered : O Lord God !
bum Domini. Hæc dicit thou knowest. And he
Dominus Deus ossibus said to me : Prophecy
his : Ecce ego intromit- concerning these bones :
tam in vos spiritum, et and say to them : Ye

vivētis. Et dabo super vos nervos, et succrescere faciam super vos carnes, et superextendam in vobis cutem, et dabo vobis spiritum, et vivētis, et scietis quia ego Dominus. Et prophetavi sicut præceperat mihi: factus est autem sonitus, prophetante me, et ecce commotio, et accesserunt ossa ad ossa, unumquodque ad junctionem suam. Et vidi, et ecce super ea nervi et carnes ascenderunt: et extenta est in eis cutis desuper, et spiritum non habebant. Et dixit ad me: Vaticinare ad spiritum, vaticinare, fili hominis, et dic es ad spiritum: Hæc dicit Dominus Deus: A quatuor ventis veni spiritus, et insuffla super interfectos istos, et reviviscant. Et prophetavi sicut præceperat mihi: et ingressus est in ea spiritus, et vixerunt: steteruntque super pedes

dry bones! near the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied, there was a noise, and behold a commotion: and the bones came together, each one to his joint. And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophecy to the spirit, prophecy, O son of man! and say to the spirit: Thus saith the Lord God: Come

suos exercitus grandis spirit from the four
nimis valde. winds, and blow upon
these slain, and let them
live again. And I pro-
phesied as he had com-
manded me: and the
spirit came into them,
and they lived: and they
stood up upon their
feet, an exceeding great
army.

Et dixit ad me: Fili And he said to me:
hominis, ossa hæc uni- Son of man! all these
versa, domus Israel est: bones are the house of
ipsi dicunt: Aruerunt Israel. They say: Our
ossa nostra, et periit bones are dried up, and
spes nostra, et abscissi our hope is lost, and we
sumus. Propterea vati- are cut off. Therefore
cinare, et dices ad eos: prophesy, and say to
Hæc dicit Dominus De- them: Thus saith the
us: Ecce ego aperiam Lord God: Behold, I
tumulos vestros, et edu- will open your graves,
cam vos de sepulchris and will bring you out
vestris, populus meus: of your sepulchres, O
et inducam vos in ter- my people! and will
ram Israel, et scietis bring you into the land
quia ego Dominus, cum of Israel. And you
aperuero sepulchra ves- shall know that I am
tra, et eduxero vos de the Lord, when I shall
tumulis vestris, popule have opened your sepul-
meus: et dederò spiri- chres, and shall have
tum meum in vobis, et brought you out of your
vixeritis, et requiescere graves, O my people!

vos faciam super humum and shall have put my
vestram : dicit Dominus spirit in you, and you
omnipotens. shall live, and I shall

make you rest upon
your own land, saith the
Lord Almighty.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

Deus, qui nos ad cele- O God ! who by the
brandum Paschale sa- Scriptures of both Tes-
cramentum, utriusque taments, teachest us to
Testamenti paginis in- celebrate the Paschal
struis : da nobis intelli- Sacrament ; give us
gere misericordiam tu- such a sense of thy mer-
am ; ut ex perceptione cy, that by receiving
præsentium munerum, thy present graces, we
firma sit expectatio futu- may have a firm hope
rorum. Per Dominum of thy future blessings :
nostrum, etc. through our Lord, etc.

THE EIGHTH PROPHECY.

Isaïæ iv. **A** P P R E - *Isaias* iv. **I** N that day
hendent seven wo-
septem mulieres virum men shall take hold of
unum in die illa, dicen- one man, saying : We
tes : Panem nostrum will eat our own bread,
comedemus, et vesti- and wear our own ap-
mentis nostris operie- parel : only let us be
mur : tantummodo in- called by thy name,
scetur nomen tuum take away our reproach.
super nos, aufer oppro- In that day the bud of
brium nostrum. In die the Lord shall be in

illa, erit germen Domini in magnificentia et gloria, et fructus terræ sublimis, et exultatio his qui salvati fuerint de Israel. Et erit: Omnis qui relictus fuerit in Sion, et residuus in Jerusalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerusalem. Si abluerit Dominus sordes filiarum Sion, et sanguinem Jerusalem laverit de medio ejus, in spiritu judicii, et spiritu ardoris. Et creabit Dominus super omnem locum montis Sion, et ubi invocatus est, nubem per diem, et fumum et splendorem ignis flammantis in nocte: super omnem enim gloriam protectio. Et tabernaculum erit in umbraculum diei ab æ-

magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem, out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where he is called upon, a cloud by day, and a smoke, and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the day-time from the heat, and for

tu, et in securitatem et a security and covert
absconsionem a turbine, from the whirlwind, and
et a pluvia. from rain.

THE TRACT.

VINEA facta est dilecto in cornu, in loco uberi.

V. Et maceriam circumdedit, et circumfodit: et plantavit vineam Sorec, et ædificavit turrim in medio ejus.

V. Et torcular fodit in ea: vinea enim Domini Sabaoth, domus Israel est.

Oremus.

Flectamus genua.

R. Levate.

Deus, qui in omnibus Ecclesiæ tuæ filiis, sanctorum prophetarum voce manifestasti, in omni loco dominationis tuæ, satorem te bonorum seminum, et electorum palmitum esse cultorem: tribue populis tuis, qui et vinearum apud te nomine censen-

MY beloved had a vineyard on a hill in a fruitful place.

V. And he fenced it in, and digged it about, and planted it with the choicest vines, and built a tower in the midst thereof.

V. And he set up a wine-press therein; for the vineyard of the Lord of Hosts is the house of Israel.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! who by the mouths of thy holy prophets hast declared, that through the whole extent of thy empire it is thou that sowest the good seed, and improv-est the choicest branches that are found in all the children of thy church; grant to thy people who

tur et segetum ; ut spinarum, et tribulorum squalore resecato, digna efficiantur fruge foecundi. Per Dominum nostrum Jesum Christum, etc.

are called by the name of vines and corn ; that they may root out all thorns and briers, and bring forth good fruit in abundance ; through our Lord, etc.

THE NINTH PROPHECY.

Exod. xii. **I**N diebus illis : Dixit Dominus ad Moysen et Aaron, in terra Ægypti : Mensis iste, vobis principium mensium : primus erit in mensibus anni. Loquimini ad universum cœtum filiorum Israel, et dicite eis : Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus ut sufficere possit ad vescendum agnum, assumet vicinum suum qui junctus est domui suæ, juxta numerum animarum quæ sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus :

Exod. xii. **I**N those days, the Lord said to Moses and Aaron, in the land of Egypt ; this month shall be to you the beginning of months ; it shall be the first in the months of the year. Speak to the whole assembly of the children of Israel, and say to them : On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be

juxta quem ritum tol- enough to eat the lamb.
 letis et hœdum. Et And it shall be a lamb
 servabitis eum usque ad without blemish, a male
 quartamdecimam diem of one year; according
 mensis hujus: immola- to which rite also you
 bitque eum universa shall take a kid. And
 multitudo filiorum Israel you shall keep it until
 ad vesperam. Et su- the fourteenth day of
 ment de sanguine ejus, this month; and the
 ac ponent super utrum- whole multitude of the
 que postem, et in super- children of Israel shall
 liminaribus domorum, in sacrifice it in the even-
 quibus comedent illum. ing: and they shall take
 Et edent carnes nocte of the blood thereof, and
 illa assas igni, et azy- put it upon both the
 mos panes cum lac- side-posts and on the
 tucis agrestibus. Non upper door-posts of the
 comedetis ex eo cru- houses wherein they
 dum quid, nec coctum shall eat it. And they
 aqua, sed tantum as- shall eat the flesh that
 sum igni: caput cum night, roasted at the fire,
 pedibus ejus et intestinis and unleavened bread
 vorabitis: nec remane- with wild lettuce. You
 bit quidquam ex eo us- shall not eat thereof,
 que mane. Si quid re- anything raw, nor boiled
 siduum fuerit, igne in water, but only roast-
 comburetis. Sic autem ed at the fire: you shall
 comedetis illum: Renes eat the head with the
 vestros accingetis, et feet and entrails there-
 calceamenta habebitis of. Neither shall there
 in pedibus, tenentes remain anything of it
 baculos in manibus, et till morning. If there
 comedetis festinanter: be anything left, you

est enim Phase (id est transitus) Domini. shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands; and you shall eat in haste. For it is the Phase, that is, the passage of the Lord.

Oremus.

Flectamus genua.

R. Levate.

Omnipotens sempiterna Deus, qui in omnium operum tuorum dispensatione mirabilis es: intelligant redempti tui, non fuisse excellentius, quod initio factus est mundus, quam quod in fine sæculorum Pascha nostrum immolatus est Christus: Qui tecum vivit et regnat, etc.

Let us pray.

Let us bend our knees.

R. Rise up.

O Almighty and eternal God! who art wonderful in the performance of all thy works: let thy servants whom thou hast redeemed, understand, that the creation of the world in the beginning was not more excellent, than the immolation of Christ, our Passover, at the end of the world: who with thee, etc.

THE TENTH PROPHECY.

Jonæ iii. **I**N diebus illis: Factum est verbum Domini ad Jonam Prophetam se- *Jonas* iii. **I**N those days, the word of the Lord came to Jonas the second

cundo, dicens: Surge, et time, saying: Arise, and vade in Niniven civitatem magnam, et prædica city: and preach in it in ea prædicationem, the preaching that I quam ego loquor ad te. bid thee. And Jonas Et surrexit Jonas, et arose, and went to abiit in Niniven juxta Ninive according to the verbum Domini. Et word of the Lord: now Ninive erat civitas magna itinere trium dierum. of three days' journey. Et cœpit Jonas introire And Jonas began to in civitatem itinere diei enter into the city one unius; et clamavit, et day's journey: and he dixit: Adhuc quadraginta dies, et Ninive cried and said: Yet subvertetur. Et crediderunt viri Ninivitæ in the men of Ninive believed in Deum, et prædicaverunt God: and they jejunium, et vestiti sunt proclaimed a fast, and saccis, a majore usque put on sackcloth from ad minorem. Et per- the greatest to the least. venit verbum ad regem And the word came to Ninive: et surrexit de the king of Ninive: and solio suo, et abjecit vestimentum suum a se, et he rose up out of his indutus est sacco, et sed throne, and cast away dit in cinere. Et clawas clothed with sack- mavit, et dixit in Ninive cloth and sat in ashes. ex ore regis, et principum ejus, dicens: Homines, et jumenta, et And he caused it to be boves, et pecora non published in Ninive from the mouth of the king sustent quidquam: nec and of his princes, say-

pascantur, et aquam non bibant. Et operiantur saccis homines, et iumenta, et clament ad Dominum in fortitudine, et convertatur vir a via sua mala, et ab iniquitate, quæ est in manibus eorum. Quis scit si convertatur, et ignoscat Deus: et revertatur a furore iræ suæ, et non peribimus? Et vidit Deus opera eorum, quia conversi sunt de via sua mala: et misertus est populo suo Dominus Deus noster.

ing: Let neither men nor beasts, oxen nor sheep, taste anything: let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way: and the Lord, our God, had mercy on his people.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

Deus, qui diversitatem Gentium in confessione tui nominis adunasti: da nobis et velle et posse quæ præcipis; ut populo ad æternitatem vo-

O God! who hast united the several nations of the Gentiles in the profession of thy name: give us both the will and the power to

cato, una sit fides men- obey thy command;
tium, et pietas actio- that thy people called to
num. Per Dominum eternity may have the
nostrum, Jesum Chris- same faith in their
tum, etc. minds, and piety in
their actions; through
our Lord, etc.

THE ELEVENTH PROPHECY.

Deut. xxxi. **I**N die- *Deut. xxxi.* **I**N those
bus illis: days,
Scripsit Moyses cantic- Moses wrote a canticle,
um, et docuit filios Is- and taught it the chil-
rael. Præcepitque Do- dren of Israel. And the
minus Josue filio Nun, Lord commanded Jo-
et ait: Confortare, et sue the son of Nun, and
esto robustus: tu enim said: Take courage,
introduces filios Israel in and be valiant: for thou
terram quam pollicitus shalt bring the children
sum, et ego ero tecum. of Israel into the land,
Postquam ergo scripsit which I have promised,
Moyses verba legis hu- and I will be with thee.
jus in volumine, atque Therefore after Moses
complevit, præcepit Le- had wrote the words
vitis, qui portabant ar- of this law in a vol-
cam fœderis Domini, ume, and finished it, he
dicens: Tollite librum commanded the Levites,
istum, et ponite eum in who carried the ark of
latere arcæ fœderis Do- the covenant of the
mini Dei vestri, ut sit ibi Lord, saying: Take this
contra te in testimoni- book, and put it in the
um. Ego enim scio side of the ark of the
contentionem tuam, et covenant of the Lord

cervicem tuam durissimam. Adhuc vivente me, et ingrediente vobiscum, semper contumacitose egistis contra Dominum: quanto magis cum mortuus fuero? Congregate ad me omnes majores natum per tribus vestras, atque doctores, et loquar audientibus eis sermones istos, et invocabo contra eos cœlum et terram. Novi enim quod post mortem meam inique agetis, et declinabitis cito de via, quam præcepi vobis. Et occurrent vobis mala in extremo tempore, quando feceritis malum in conspectu Domini, ut irritetis eum per opera manuum vestrarum. Locutus est ergo Moyses, audiente universo cœtu Israel, your God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Is-

verba carminis hujus, rael, the words of this
et ad finem usque com- canticle, and finished it
plevit. even to the end.

THE TRACT.

ATTENDE cœlum, **H**EAR, O ye hea-
et loquar: et au- vens! and I will
diat terra verba ex ore speak: let the earth give
meo. ear to the words of my
mouth.

V. Expectetur sicut *V.* Let what I say be
pluvia eloquium meum: looked for like rain; and
et descendant sicut ros let my words drop down
verba mea. like dew.

V. Sicut imber super *V.* Like the shower
gramen, et sicut nix su- upon the grass, and the
per fœnum: quia nomen snow upon the dry herb;
Domini invocabo. for I will call upon the
name of the Lord.

V. Date magnitudi- *V.* Publish the great-
nem Deo nostro. Deus, ness of our God: he is
vera opera ejus, et om- God; his works are per-
nes viæ ejus, judicia. fect, and all his ways
are justice.

V. Deus fidelis, in quo *V.* God is faithful, in
non est iniquitas: justus whom there is no ini-
et sanctus Dominus. quity: the Lord is just
and holy.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

Deus, celsitudo humi- O God, the exaltation
um, et fortitudo recto- of the humble, and the

<p>rum : qui per sanctum Moysen puerum tuum, ita erudire populum tuum sacri carminis tui decantatione voluisti, ut illa legis iteratio fieret etiam nostra directio : excita in omnem justificationem Gentium plenitudinem potentiam tuam, et da lætitiā, mitigando terrorem ; ut omnium peccatis tua remissione deletis, quod denuntiātum est in ultionem, transeat in salutem. Per Dominum nostrum, etc.</p>	<p>fortitude of the righteous ! who by thy holy servant Moses didst please so to instruct thy people by the singing of the sacred canticle, that the repetition of the law might be also our direction ; show thy power to all the multitude of Gentiles justified by thee, and by mitigating thy terrors grant them joy ; that, all their sins being pardoned by thee, the threatened vengeance may contribute to their salvation ; through our Lord, etc.</p>
--	---

THE TWELFTH PROPHECY.

<p><i>Daniel</i> iii. IN diebus illis : Nabuchodonosor rex fecit statuam auream, altitudine cubitorum sexaginta, latitudine cubitorum sex, et statuit eam in campo Dura provinciæ Babylonis. Itaque Nabuchodonosor rex misit ad congregandos satrapas, magistratus et ju-</p>	<p><i>Daniel</i> iii. IN those days, King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura, of the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles,</p>
--	--

dices, duces et tyrannos, the magistrates, and et præfectos, omnesque the judges, the captains, principes regionum, ut the rulers, and governors, and all the chief men of the provinces, to erexerat Nabuchodonosor rex. Tunc congregati sunt satrapæ, magistratus et iudices, duces et tyranni, et optimates qui erant in potestatibus constituti, et universi principes regionum, ut convenirent ad dedicationem statuæ, quam erexerat Nabuchodonosor rex. Stabant autem in conspectu statuæ, quam posuerat Nabuchodonosor rex: et præco clamabat valenter: Vobis dicitur populi, tribubus et linguis: in hora, qua audieritis sonitum tubæ, et fistulæ, et citharæ, sambucæ, et psalterii, et symphoniæ, et universi generis musicorum, cadentes adorate statuam auream, quam constituit Nabuchodonosor rex. Si quis autem non prostratus

the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue, which King Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue, which King Nabuchodonosor had set up. And they stood before the statue, which King Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages! that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut,

adoraverit, eadem hora mittetur in fornacem ignis ardentis. Post hæc igitur, statim ut audierunt omnes populi sonitum tubæ, fistulæ, et citharæ, sambucæ, et psalterii, et symphoniarum; et omnis generis musicorum; cadentes omnes populi, tribus, et linguæ, adoraverunt statuam auream, quam constituerat Nabuchodonosor rex. Statimque in ipso tempore accedentes viri Chaldæi accusaverunt Judæos, dixeruntque Nabuchodonosor regi: Rex, in æternum vive: tu rex posuisti decretum, ut omnis homo, qui audierit sonitum tubæ, fistulæ, et citharæ, sambucæ, et psalterii, et symphoniarum, et universi generis musicorum, prosternat se, et adoret statuam auream. Si quis autem non procidens adoraverit, mittatur in fornacem ignis ardentis. Sunt ergo viri

and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue, which King Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kinds of music: all the nations, tribes, and languages fell down and adored the golden statue, which King Nabuchodonosor had set up. And presently, at that very time, some Chaldeans came and accused the Jews, and said to King Nabuchodonosor: O king! live for ever: thou O king! hast made a decree that every man,

Judæi, quos constituisti super opera regionis Babylonis, Sidrach, Misach, et Abdenago : viri isti contempserunt, rex, decretum tuum : deos tuos non colunt ; et statuam auream, quam erexisti, non adorant.

that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue : and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now, there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago : these men, O king ! have slighted thy decree : they worship not thy gods, nor do not they adore the golden statue which thou hast set up.

Tunc Nabuchodonosor in furore et in ira præcepit ut adducerentur Sidrach, Misach, et Abdenago : qui confestim adducti sunt in conspectu regis. Pronuntiansque Nabuchodonosor rex, ait eis : Verene,

Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought : who immediately were brought before the king. And Nabuchodonosor the king

Sidracn, Misach, et Abdenago, deos meos non colitis, et statuam auream, quam constitui, non adoratis? nunc ergo, si estis parati, quacunque hora audieritis sonitum tubæ, fistulæ, citharæ, sambucæ, et psalterii, et symphoniæ, omnisque generis musicorum, prosternite vos, et adorete statuam quam feci. Quod si non adoraveritis, eadem hora mittemini in fornacem ignis ardentis: et quis est Deus qui eripiet vos de manu mea? Respondentes Sidrach, Misach, et Abdenago, dixerunt regi Nabuchodonosor: Non oportet nos de hac re respondere tibi. Ecce enim Deus noster, quem colimus, potest eripere nos de camino ignis ardentis, et de manibus tuis, o rex, liberare. Quod si noluerit, notum sit tibi, rex, quia deos tuos non colimus, et statuam auream, spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago! that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hands? Sidrach, Misach, and Abdenago answered and said to King Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God whom we worship, is able to save us from the furnace of burning fire.

quam erexisti, non ad- and to deliver us out
 ramus. Tunc Nabu- of thy hands, O king!
 chodonosor repletus est But if he will not, be
 furore, et aspectus fa- it known to thee, O
 ciei illius immutatus est king! that we will not
 super Sidrach, Misach, worship thy gods, nor
 et Abdenago. Et præ- adore the golden statue,
 cepit ut succenderetur which thou hast set up.
 fornax septuplum quam Then was Nabuchodo-
 succendi consueverat. nosor filled with fury :
 Et viris fortissimis de and the countenance
 exercitu suo jussit, ut of his face was changed
 ligatis pedibus Sidrach, against Sidrach, Mi-
 Misach, et Abdenago, sach, and Abdenago,
 mitterent eos in forna- and he commanded
 cem ignis ardentis. Et that the furnace should
 confestim viri illi vincti, be heated seven times
 cum braccis suis, et more than it had been
 tiaris, calceamentis, et accustomed to be heat-
 vestibibus, missi sunt in ed. And he command-
 medium fornacis ignis ed the strongest men
 ardentis : nam jussio that were in his army,
 regis urgebat. Fornax to bind the feet of
 autem succensa erat ni- Sidrach, Misach, and
 mis. Porro viros illos, Abdenago, and to cast
 qui miserant Sidrach, them into the furnace
 Misach, et Abdenago, of burning fire. And
 interfecit flamma ignis. immediately these men
 Viri autem hi tres, id were bound and were
 est, Sidrach, Misach, et cast into the furnace of
 Abdenago, ceciderunt burning fire, with their
 in medio camino ignis coats, and their caps,
 ardentis, colligati. Et and their shoes, and

ambulabant in medio their garments, for the
 flammæ, laudantes De- king's commandment
 um, et benedicentes Do- was urgent, and the
 mino. furnace was heated ex-
 ceedingly. And the
 flame of the fire slew
 those men that had cast
 in Sidrach, Misach, and
 Abdenago. But these
 three men, that is, Sid-
 rach, Misach, and Ab-
 denago, fell down bound
 in the midst of the fur-
 nace of burning fire.
 And they walked in the
 midst of the flame, prais-
 ing God, and blessing
 the Lord.

Oremus.

Let us pray.

Omnipotens sempiter- Almighty and ever-
 ne Deus, spes unica lasting God! the only
 mundi, qui propheta- hope of the world, who
 rum tuorum præconio, by the voice of thy pro-
 præsentium temporum phets hast manifested
 declarasti mysteria: the mysteries of this
 auge populi tui vota present time; gracious-
 placatus; quia in nullo ly increase the desires
 fidelium, nisi ex tua of thy people: since
 inspiratione, proveniunt none of the faithful can
 quarumlibet incrementa advance in any virtue
 virtutum. Per Domi- without thy inspiration:
 num nostrum Jesum through our Lord, etc.
 Christum, etc.

If the Church has no baptismal Font, the following benediction of the Font is omitted, and the Litany is said immediately after the Prophecies, in the manner hereafter prescribed, at p. 491. But where there is a Font, the Priest, with his Ministers and the Clergy, goes in procession to the Font, singing:

THE TRACT.

SICUT cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus. **A**S the hart panteth after the fountains of waters; so my soul panteth after thee, O God!

V. Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Dei? *V.* My soul hath thirsted after the living God; when shall I come and appear before the face of God?

V. Fuerunt mihi lacrymæ meæ panes die ac nocte, dum dicitur mihi per singulos dies: Ubi est Deus tuus? *V.* My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

Before the blessing of the Font, the Priest says this prayer:

V. **D**OMINUS vobiscum. *V.* **T**HE Lord be with you.

R. Et cum spiritu tuo. *R.* And with thy spirit.
Oremus. Let us pray.

Omnipotens sempiterne Deus, respice propitius ad devotionem populi nascentis, qui sicut cervus, aquarum tuarum expetit fontem: et concede propitius, ut fidei ipsius sitis, baptis-

O Almighty and everlasting God! mercifully regard the devotion of the people who are to be regenerated, and who, like the hart, pant after the fountain of thy waters; and mercifully

matis mysterio, ani- grant, that the thirst of
 mam corpusque sancti- their faith may, by the
 ficet. Per Dominum Sacrament of baptism.
 nostrum, etc. sanctify their souls and
 bodies; through our
 Lord, etc.

R. Amen.

R. Amen.

The Priest begins the blessing of the Font, saying:

V. **D**OMINUS vobis-
cum.

V. **T**HE Lord be with
you.

R. Et cum spiritu tuo.
Oremus.

R. And with thy spirit.
Let us pray.

Omnipotens sempiter- O Almighty and ever-
 ne Deus, adesto magnæ lasting God! be present
 pietatis tuæ mysteriis, at these mysteries, be
 adesto sacramentis: et present at these sacra-
 ad recreandos novos po- ments of thy great
 pulos, quos tibi fons bap- goodness; and send
 tismatis parturit, spiri- forth the spirit of adop-
 tum adoptionis emitte; tion, to regenerate the
 ut quod nostræ humili- new people, whom the
 tatis gerendum est mi- font of baptism brings
 nisterio, virtutis tuæ forth; that what is to be
 impleatur effectum. Per done by the ministry of
 Dominum nostrum Je- our weakness may be
 sum Christum Filium accomplished by the ef-
 tum: qui tecum vivit fect of thy power;
 et regnat in unitate ejus- through our Lord Jesus
 dem Spiritus sancti De- Christ, thy Son, who
 us, per omnia sæcula with thee and the same
 sæculorum Holy Spirit liveth and
 reigneth one God for
 ever and ever.

R. Amen.*R.* Amen.*V.* Dominus vobiscum.*V.* The Lord be with you.*R.* Et cum spiritu tuo.*R.* And with thy spirit.*V.* Sursum corda.*V.* Lift up your hearts.*R.* Habemus ad Dominum.*R.* We have them lifted up to the Lord.*V.* Gratias agamus Domino Deo nostro.*V.* Let us give thanks to the Lord our God.*R.* Dignum et justum est.*R.* It is meet and just.

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus: qui invisibili potentia, sacramentorum tuorum mirabiliter operaris effectum; et licet nos tantis mysteriis exequendis simus indigni, tu tamen gratiæ tuæ dona non deserens, etiam ad nostras preces aures tuæ pietatis inclinas. Deus, cujus spiritus super aquas, inter ipsa mundi primordia ferebatur: ut jam tunc virtutem sanctificatio-

It is truly meet and just, right and profitable to salvation, that we should at all times, and in all places, give thanks to thee, O holy Lord, Almighty Father, and eternal God! who by thy invisible power dost wonderfully produce the effects of thy sacraments; and, though we are unworthy to administer so great mysteries; yet, as thou dost not forsake the gifts of thy grace, so thou inclinest the ears of thy goodness even to our prayers. O God! whose Spirit in the very be-

nis, aquarum natura ginning of the world
conciperet. Deus, qui moved over the waters ;
nocentis mundi crimina that even then the na-
per aquas abluens, re- ture of water might re-
generationis speciem in ceive the virtue of sanc-
ipsa diluvii effusione sig- tification ; O God ! who
nasti ; ut unius ejusdem- by water didst wash
que elementi mysterio, away the crimes of the
et finis esset vitiis, et guilty world, and by
origo virtutibus. Re- the overflowing of the
spice, Domine, in fa- deluge didst give us a
ciem Ecclesiæ tuæ, et figure of regeneration ;
multiplica in ea regene- that one and the same
rationes tuas, qui gratiæ element might in a
tuæ affluentis impetu mystery be the end of
lætificas civitatem tu- vice, and the origin of
am, fontemque baptis- virtue. Look, O Lord !
matis aperis toto orbe on the face of thy
terrarum Gentibus in- Church, and multiply in
novandis : ut tuæ majes- her thy regenerations,
tatis imperio, sumat who by the streams of
Unigeniti tui gratiam thy abundant grace
de Spiritu sancto. fillest thy city with joy,
and openest the founts of
baptism all over the
world, for the renewing
of the Gentiles : that by
the command of thy ma-
jesty, she may receive
the grace of thy only
Son from the Holy
Ghost.

Here the Priest divides the water in the form of a cross.

QUI hanc aquam regenerandis hominibus præparatam, arcana sui numinis admixtione fœcundet: ut sanctificatione concepta, ab immaculato divini fontis utero, in novam renata creaturam progenies cœlestis emergat: et quos aut sexus in corpore, aut ætas discernit in tempore, omnes in unam pariat gratia mater infantiam. Procul ergo hinc, jubente te Domine, omnis spiritus immundus abscedat: procul tota nequitia diabolicæ fraudis absistat. Nihil hic loci habeat contrariæ virtutis admixtio: non insidiando circumvolet: non latendo subrepat: non inficendo corrumpat.

WHO, by a secret mixture of his divine virtue, may render this water fruitful for the regeneration of men; to the end that those who have been sanctified in the immaculate womb of this divine font, being born again new creatures, may come forth a heavenly offspring; and that all, however distinguished by sex in body, or age in time, may be brought forth to the same infancy, by grace their spiritual mother. Therefore may all unclean spirits, by thy command, O Lord! depart far from hence; may the whole malice of diabolical deceit be entirely banished; may no power of the enemy prevail here; may he not fly about to lay his snares; may he not creep in by his secret artifices: may he not corrupt with his infection.

Here he touches the water with his hand.

SIT hæc sancta et innocentis creatura libera ab omni impugnatoris incursu, et totius nequitiae purgata discessu. Sit fons vivus, aqua regenerans, unda purificans: ut omnes hoc lavacro salutifero diluendi, operante in eis Spiritu sancto, perfectæ purificationis indulgentiam consequantur,

MAY this holy and innocent creature be free from all the assaults of the enemy, and purified by the destruction of all his malice. May it become a living fountain, a regenerating water, a purifying stream; that all those who are to be washed in this saving bath, may obtain, by the operation of the Holy Ghost, the grace of a perfect purification.

Here he makes the sign of the cross thrice over the Font, saying:

UNDE benedico te creatura aquæ, per Deum vivum, per Deum verum, per Deum sanctum: per Deum, qui te in principio, verbo separavit ab arida: cuius spiritus super te ferebatur.

WHEREFORE I bless thee, O creature of water! by the living God, by the true God, by the holy God; by that God who in the beginning separated thee by his word from the dry land; whose spirit moved over thee.

Here he divides the water with his hand, and throws some of it out towards the four parts of the world, saying:

QUI te de paradisi fonte manare fecit, et in quatuor

WHO made thee flow from the fountain of Paradise, and

fluminibus totam terram rigare præcepit. Qui te in deserto amaram, suavitatem indita, fecit esse potabilem, et sitiendi populo de petra produxit. Benedico te et per Jesum Christum Filium ejus unicum Dominum nostrum: qui te in Cana Galilææ, signo admirabili, sua potentia convertit in vinum. Qui pedibus super te ambulavit: et a Joanne in Jordane in te baptizatus est. Qui te una cum sanguine de latere suo produxit; et discipulis suis jussit, ut credentes baptizarentur in te, dicens: Ite, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti.

commanded thee to water the whole earth with thy four rivers. Who changing thy bitterness, in the desert, unto sweetness, made thee fit to drink, and produced thee out of a rock to quench the thirst of the people. I bless thee also by our Lord Jesus Christ, his only Son; who in Cana of Galilee changed thee into wine, by a wonderful miracle of his power. Who walked upon thee dry foot, and was baptized in thee by John in the Jordan. Who made thee flow out of his side together with his blood, and commanded his disciples, that such as believed, should be baptized in thee, saying: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Hæc nobis præcepta servantibus, tu Deus Do thou, Almighty God! mercifully assist

omnipotens, clemens us who observe this
adesto; tu benignus ad-commandment; do thou
spira. graciously inspire us.

He breathes thrice upon the water in the form of a cross, saying:

TU has simplices **D**O thou with thy
aquas tuo ore mouth bless these
benedicito: ut præter clear waters; that be-
naturalem emundatio- sides their natural virtue
nem, quam lavandis pos- of cleansing the body,
sunt adhibere corpori- they may also be effec-
bus, sint etiam purifican- tual for purifying the
dis mentibus efficaces. soul.

*Here the Priest sinks the Paschal-candle into the water three dif-
ferent times, saying each time:*

DESCENDAT in **M**AY the virtue of
hanc plenitudi- the Holy Ghost
nem fontis virtus Spi- descend into all the
ritus sancti. water of this font.

Then breathing thrice upon the water, he goes on:

TOTAMQUE hujus **A**ND make the whole
aquæ substantiam substance of this
regenerandi fœcundet water fruitful, and capa-
effectu. ble of regenerating.

Here the Paschal-candle is taken out of the water, and he goes on:

HIC omnium pec- **H**ERE may the
catorum maculæ stains of all sins
delegantur, hic natura, ad be washed out; here
imaginem tuam condita, may human nature, cre-
et ad honorem sui refor- ated to thy image, and
mata principii, cunctis reformed to the honor
vetustatis squaloribus of its author, be cleansed
emundetur: ut omnis from all the filth of the

homo sacramentum hoc old man; that all who
 regenerationis ingressus, receive this sacrament
 in veræ innocentiae no- of regeneration, may be
 vam infantiam renasca- born again new children
 tur. Per Dominum nos- of true innocence;
 trum Jesum Christum through our Lord Jesus
 Filium tuum: qui ven- Christ, thy Son: who is
 turus est judicare vivos to come to judge the liv-
 et mortuos, et sæculum ing and the dead, and
 per ignem. the world by fire.

R. Amen.

R. Amen.

Then the people are sprinkled with the blessed water, some of which is reserved to be distributed to the Faithful for use in their houses. After this the Priest pours some oil of Catechumens into the water, in the form of a cross, saying:

S ANCTIFICETUR, MAY this font be
 et fœcundetur fons sanctified and
 iste oleo salutis renas- made fruitful by the oil
 centibus ex eo, in vitam of salvation, for such
 æternam. as are regenerated in
 it, unto life everlast-
 ing.

R. Amen.

R. Amen.

Then he pours Chrism into it in the same manner, saying:

I NFUSIO Chrismatis MAY this infusion
 Domini nostri Jesu of the Chrism
 Christi, et Spiritus sanc- of our Lord Jesus Christ,
 ti Paracliti, fiat in nomi- and of the Holy Ghost
 ne sanctæ Trinitatis. the Comforter, be made
 in the name of the Holy
 Trinity.

R. Amen.

R. Amen

Lastly, he pours the Oil and Chrism both together into the water, in the form of a cross, saying :

COMMIXTIO Chris- MAY this mixture
matis sanctifica- of the Chrism of
tionis, et olei unctionis, sanctification, and of the
et aquæ baptismatis, pa- oil of unction, and of
riter fiat, in nomine Pa- the water of baptism, be
tris, et Filii, et Spiritus made in the name of
sancti. the Father, and of the
Son, and of the Holy
Ghost.

R. Amen.

R. Amen.

Then he mingles the oil with the water, and with his hand spreads it all over the Font. If there are any to be baptized, they may be baptized after the usual manner. After the blessing of the Font, he returns to the altar, where he and his Ministers lie prostrate before it, and all the rest kneel, whilst the Litany is sung by two Chanters in the middle of the choir, both sides repeating the same.

KYRIE eleison.

Christe eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus, mi-
serere nobis.

Fili Redemptor mundi
Deus, miserere nobis.

LORD! have mercy
on us.

Christ! have mercy on
us.

Lord! have mercy on
us.

Christ! hear us.

Christ! graciously hear
us.

God the Father of hea-
ven, have mercy on
us.

God the Son, Redeemer
of the world, have
mercy on us.

Spiritus sancte Deus,	God the Holy Ghost,
miserere nobis.	have mercy on us.
Sancta Trinitas unus	Holy Trinity, one God,
Deus, miserere nobis.	have mercy on us.
Sancta Maria, ora pro	Holy Mary, pray for us
nobis.	
Sancta Dei genitrix, ora.	Holymother of God, pr'y.
Sancta Virgo virginum,	Holy Virgin of virgins.
ora.	pray.
Sancte Michael, ora.	St. Michael, pray.
Sancte Gabriel, ora.	St. Gabriel, pray.
Sancte Raphael, ora.	St. Raphael, pray.
Omnes sancti Angeli et	All ye holy Angels and
Archangeli, orate.	Archangels, pray.
Omnes sancti beatorum	All ye holy orders of
Spirituum ordines,	blessed Spirits, pray.
orate.	
S. Joannes Baptista, ora.	St. John the Baptist,
	pray.
S. Joseph, ora.	St. Joseph, pray.
Omnes sancti Patri-	All ye holy Patriarchs
archæ et Prophetæ,	and Prophets, pray.
orate.	
S. Petre, ora.	St. Peter, pray.
S. Paule, ora.	St. Paul, pray.
S. Andrea, ora.	St. Andrew, pray.
S. Joannes, ora.	St. John, pray.
Omnes sancti Apostoli	All ye holy Apostles and
et Evangelistæ, orate.	Evangelists, pray.
Omnes sancti Discipuli	All ye holy disciples of
Domini, orate.	our Lord, pray.
S. Stephane, ora.	St. Stephen, pray.
S. Laurenti, ora.	St. Laurence, pray

S. Vincenti,	ora.	St. Vincent,	pray.
Omnes sancti Martyres,		All ye holy Martyrs,	
	orate.		pray.
S. Silvester,	ora.	St. Silvester,	pray.
S. Gregori,	ora.	St. Gregory,	pray.
S. Augustine,	ora.	St. Augustin,	pray.
Omnes sancti Pontifices		All ye holy Bishops and	
et Confessores,	orate.	Confessors,	pray.
Omnes sancti Doctores,		All ye holy doctors,	
	orate.		pray.
S. Antoni,	ora.	St. Anthony,	pray.
S. Benedicte,	ora.	St. Benedict,	pray.
S. Dominice,	ora.	St. Dominick,	pray.
S. Francisce,	ora.	St. Francis,	pray.
Omnes sancti Sacerdotes		All ye holy Priests and	
et Levitæ,	orate.	Levites,	pray.
Omnes sancti Monachi		All ye holy Monks and	
et Eremitæ,	orate.	Hermits,	pray.
Sancta Maria Magdale-		St. Mary Magdalen,	
na,	ora.		pray.
S. Agnes,	ora.	St. Agnes,	pray.
S. Cæcilia,	ora.	St. Cecily,	pray.
S. Agatha,	ora.	St. Agatha,	pray.
S. Anastasia,	ora.	St. Anastasia,	pray.
Omnes sanctæ virgines		All ye holy virgins and	
et viduæ,	orate.	widows,	pray.
Omnes sancti et sanctæ		All ye men and women,	
Dei, intercedite pro		Saints of God, make	
nobis.		intercession for us.	
Propitius esto, parce no-		Be merciful to us; spare	
bis Domine.		us, O Lord.	
Propitius esto, exaudi		Be merciful to us; hear	
nos Domine.		us, O Lord.	

- Ab omni malo, libera nos Domine. From all evil, O Lord! deliver us.
- Ab omni peccato, libera nos Domine. From all sin, O Lord! deliver us.
- A morte perpetua, libera nos Domine. From everlasting death, O Lord! deliver us.
- Per mysterium sanctæ incarnationis tuæ, libera nos Domine. Through the mystery of thy holy incarnation, O Lord! deliver us.
- Per adventum tuum, libera nos Domine. Through thy coming, O Lord! deliver us.
- Per nativitatem tuam, libera nos Domine. Through thy nativity, O Lord! deliver us.
- Per baptismum et sanctum jejunium tuum libera nos Domine. Through thy baptism and holy fasting, O Lord! deliver us.
- Per crucem et passionem tuam, libera nos Domine. Through thy cross and passion, O Lord! deliver us.
- Per mortem et sepulturam tuam, libera nos Domine. Through thy death and burial, O Lord! deliver us.
- Per sanctam resurrectionem tuam, libera nos Domine. Through thy holy resurrection, O Lord! deliver us.
- Per admirabilem ascensionem tuam, libera nos Domine. Through thy admirable ascension, O Lord! deliver us.
- Per adventum Spiritus sancti Paracliti, libera nos Domine. Through the coming of the Holy Ghost, the Comforter, O Lord deliver us.

In die iudicii, libera nos	In the day of judgment,
Domine.	O Lord! deliver us.
Peccatores, te rogamus	We sinners, do beseech
audi nos.	thee to hear us.

Here the Priest and his Ministers go into the Sacristy, to vest themselves in white for the celebration of the Mass; and the candles are lighted upon the altar, the Litany being continued by the Choir.

Ut nobis parcas, te roga-	That thou spare us, we
mus audi nos.	beseech thee to hear
	us.

Ut Ecclesiam tuam	That thou vouchsafe to
sanctam regere et	govern and preserve
conservare digneris,	thy holy Church, we be-
te rogamus audi nos.	seech thee to hear us.

Ut Domnum Apostoli-	That thou vouchsafe to
cum, et omnes Eccle-	preserve our Apostolic
siasticos ordines in	Prelate, and all the
sancta religione con-	orders of the Church
servare digneris, te	in thy holy religion,
rogamus audi nos.	we beseech thee to
	hear us.

Ut inimicos sanctæ Ec-	That thou vouchsafe to
clesiæ humiliare dig-	humble the enemies
neris, te rogamus audi	of thy holy church,
nos.	we beseech thee to
	hear us.

Ut regibus et principi-	That thou vouchsafe to
bus Christianis pacem	give peace and true
et veram concordiam	concord to Christian
donare digneris, te	kings and princes, we
rogamus audi nos.	beseech thee to hear
	us.

- | | |
|---|--|
| Ut nosmetipsos in tuo
sancto servitio confor-
tare et conservare dig-
neris, te rogamus audi
nos. | That thou vouchsafe to
confirm and preserve
us in thy holy service,
we beseech thee to
hear us. |
| Ut omnibus benefactori-
bus nostris sempiterna
bona retribuas, te ro-
gamus audi nos. | That thou render eter-
nal good things to all
our benefactors, we
beseech thee to hear
us. |
| Ut fructus terræ dare et
conservare digneris,
te rogamus audi nos. | That thou vouchsafe to
give and preserve the
fruits of the earth, we
beseech thee to hear
us. |
| Ut omnibus fidelibus de-
functis requiem æter-
nam donare digneris,
te rogamus audi nos. | That thou vouchsafe to
give eternal rest to all
the faithful departed,
we beseech thee to
hear us. |
| Ut nos exaudire digne-
ris, te rogamus audi
nos. | That thou vouchsafe
graciously to hear us,
we beseech thee to
hear us. |
| Agnus Dei, qui tollis
peccata mundi, parce
nobis Domine. | Lamb of God, who
takest away the sins
of the world, spare
us, O Lord ! |
| Agnus Dei, qui tollis
peccata mundi, exau-
di nos Domine. | Lamb of God, who tak-
est away the sins of
the world, hear us, O
Lord ! |
| Agnus Dei, qui tollis | Lamb of God, who tak- |

peccata mundi, misere- est away the sins of
rere nobis. the world, have mercy
on us.

Christe audi nos. Christ, hear us.

Christe exaudi nos. Christ, graciously hear
us.

Here the Chanters solemnly intone the Kyrie eleison. In the meantime the Priest goes to the altar, beginning the Mass in the accustomed manner, as at p. 18, inserting the Psalm Judica me Deus, with Gloria Patri. Having kissed the altar, he begins the Gloria in excelsis, as at p. 18; during which the bells are rung. After which, the Priest says:

V. DOMINUS vobis- V. THE Lord be
cum. with you.
R. Et cum spiritu tuo. R. And with thy spirit.

THE COLLECT.

Oremus.

Let us pray.

DEUS, qui hanc sa- OGOD! who mak-
cratissimam noc- est this most sa-
tem gloria Dominicæ cred night illustrious by
resurrectionis illustras: the glory of the resur-
conserva in nova familiæ rection of our Lord:
tuæ progenie adoptionis preserve in the new off-
spiritum, quem dedisti; spring of thy family, the
ut corpore et mente spirit of adoption, which
renovati; puram tibi thou hast given them;
exhibeant servitutem. that being renewed in
Per eundem Dominum body and soul, they may
nostrum Jesum Chris- serve thee with purity
tum Filium tuum: qui of heart, through the
tecum vivit et regnat in same Lord Jesus Christ
unitate ejusdem Spiritus

sancti Deus, per om- . . . in the unity of the
nia, etc. same Holy Ghost, etc.

R. Amen.

R. Amen.

THE EPISTLE.

Lectio Epistolæ beati The Lesson from the
Pauli Apostoli ad Co- Epistle of St. Paul the
lossenses, cap. iii. Apostle to the Colos-
sians, chap. iii.

FRATRES: Si con- **B**RETHREN, if you
surrexistis cum be risen with Christ,
Christo, quæ sursum seek the things that are
sunt quærite, ubi Chris- above, where Christ is
tus est in dextera Dei sitting at the right hand
sedens: quæ sursum of God: mind the things
sunt sapite, non quæ that are above, not the
super térram. Mortui things that are on the
enim estis, et vita vestra earth. For you are dead,
est abscondita cum and your life is hidden
Christo in Deo. Cum with Christ in God.
Christus apparuerit vita When Christ shall ap-
vestra: tunc et vos ap- pear, who is your life,
parebitis cum ipso in then shall you appear
gloria. with him in glory.

After the Epistle, the Priest sings thrice Alleluia, which is thrice repeated by the choir; after the third, he sings the following verse:

V. **C**ONFITEMINI **V.** **G**IVE praise to the
Domino quoni- Lord, for he is
am bonus: quoniam in good; for his mercy en-
sæculum misericordia dureth for ever.
ejus.

THE TRACT.

LAUDATE Domi- **P**RAISE the Lord,
 num omnes gentes: all ye nations, and
 et collaudate eum om- praise him, all ye peo-
 nes populi. ple!

V. Quoniam confir- *V.* For his mercy is
 mata est super nos mi- confirmed upon us; and
 sericordia ejus, et veri- the truth of the Lord
 tas Domini manet in remaineth for ever.
 æternum.

*At the Gospel, lights are not carried, but incense only. The Munda-
 cor meum, as at p. 19.*

THE GOSPEL.

Sequentia sancti Evan- A continuation of the
 gelii secundum Mat- holy Gospel according
 thæum, cap. xxviii. to St. Matthew, chap.
 1-7. xxviii. 1-7.

VESPERE autem **I**N the end of the sab-
 sabbati, quæ lucet bath, when it began
 cit in prima sabbati, to dawn towards the first
 venit Maria Magdalene, day of the week, came
 et altera Maria, videre Mary Magdalene, and
 sepulchrum. Et ecce the other Mary, to view
 terræ motus factus est the sepulchre. And be-
 magnus. Angelus enim hold there was a great
 Domini descendit de earthquake. For an
 cœlo: et accedens revol- angel of the Lord de-
 vit lapidem, et sedebat scended from heaven:
 super eum: erat autem and coming, rolled back
 aspectus ejus sicut ful- the stone, and sat upon
 gur, et vestimentum it. And his counte-
 ejus sicut nix. Præ ti- nance was as lightning

more autem ejus exte- and his raiment as snow.
 riti sunt custodes, et And for fear of him,
 facti sunt velut mortui. the guards were struck
 Respondens autem an- with terror, and became
 gelus, dixit mulieribus: as dead men. And the
 Nolite timere vos: scio angel answering, said
 enim quod Jesum, qui to the women: Fear not
 crucifixus est, quæritis: you: for I know that
 non est hic; surrexit you seek Jesus, who was
 enim, sicut dixit. Ve- crucified. He is not
 nite, et videte locum, ubi here, for he is risen, as
 positus erat Dominus. he said. Come, and see
 Et cito euntes, dicite the place where the
 discipulis ejus quia sur- Lord was laid. And
 rexit: et ecce præcedit going, quickly tell ye
 vos in Galilæam; ibi his disciples that he is
 eum videbitis. Ecce risen: and behold he
 prædixi vobis. will go before you into
 Galilee; there you shall
 see him. Lo, I have
 foretold it to you.

V. Dominus vobiscum. V. The Lord be with you.

R. Et cum spiritu tuo. R. And with thy spirit.

Oremus. Let us pray.

The Offertory is omitted. Suscipe, etc., p. 22, down to Then the Priest says Amen, p. 28.

THE SECRET.

SUSCIPE, quæsumus **R**ECEIVE, O Lord!
 Domine, preces we beseech thee,
 populi tui, cum obla- the prayers of thy peo-
 tionibus hostiarum: ut ple, together with the

<p>paschalibus initiata mysteriis, ad æternitatis nobis medelam, te operante, proficiant. Per Dominum nostrum Jesum Christum, etc.</p>	<p>offering of these hosts: that being consecrated by these paschal mysteries, they may, by the help of thy grace, avail unto eternal life; through our Lord Jesus Christ, thy Son, etc.</p>
--	--

THE PREFACE.

<p>V. PER omnia sæcula sæculorum. <i>R.</i> Amen. <i>V.</i> Dominus vobiscum. <i>R.</i> Et cum spiritu tuo. <i>V.</i> Sursum corda. <i>R.</i> Habemus ad Dominum. <i>V.</i> Gratias agamus Domino Deo nostro. <i>R.</i> Dignum et justum est. Vere dignum et justum est, æquum et salutare, te quidem Domine omni tempore, sed in hac potissimum nocte gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit pec-</p>	<p>V. FOR ever and ever. <i>R.</i> Amen. <i>V.</i> The Lord be with you. <i>R.</i> And with thy spirit. <i>V.</i> Lift up your hearts. <i>R.</i> We have them lifted up to the Lord. <i>V.</i> Let us give thanks to the Lord, our God. <i>R.</i> It is meet and just. It is truly meet and just, right and profitable to salvation to praise thee, O Lord! at all times, but chiefly and more gloriously on this night when Christ our Paschal Lamb was sacrificed. For he is the true Lamb, that hath</p>
---	--

cata mundi. Qui mor- taken away the sins of
tem nostram moriendo the world. Who, by
destruxit, et vitam re- dying, destroyed our
surgendo reparavit. Et death, and, by rising
ideo cum Angelis et again, restored our life.
Archangelis, cum Thro- And therefore with the
nis et Dominationibus Angels and Archangels,
cumque omni militia with the thrones and
cœlestis exercitus, hym- dominations, and with
num gloriæ tuæ cani- all the troops of the ce-
mus, sine fine dicentes : lestial army, we sing the
hymn of thy glory, in-
cessantly saying :

*Sanctus, p. 28. The Canon of the Mass, p. 29, as far as Commu-
nicantes.*

COMMUNICAN- PARTAKING of the
TES, et noctem same communion,
sacratissimam celebra- and celebrating the most
tes resurrectionis Domi- sacred night of the re-
ni nostri Jesu Christi se- surrection of our Lord
cundum carnem : sed et Jesus Christ according
memoriam venerantes, to the flesh ; and also
in primis gloriosæ sem- honoring the memory,
per Virginis Mariæ, in the first place, of the
genitricis ejusdem Dei glorious ever Virgin
et Domini nostri Jesu Mary, mother of the
Christi, etc., *p.* 30. same God and our Lord
Jesus Christ, etc., *p.* 30.

Hanc igitur oblatio- We therefore beseech
nem servitutis nostræ, thee, O Lord ! gracious-
sed et cunctæ familiæ ly to accept this oblation
tuæ, quam tibi offerimus of our servitude, which

pro his quoque, quos re- is also that of thy whole
 generare dignatus es ex family, and which we of-
 aqua et Spiritu sancto, fer to thee for these also,
 tribuens eis remissio- whom thou hast been
 nem omnium peccato- pleased to regenerate by
 rum, quæsumus Do- water and the Holy
 mine, ut placatus acci- Ghost, granting them
 pias, diesque nostros in the remission of all their
 tua pace disponas, atque sins; dispose our days
 ab æterna damnatione in thy peace; preserve
 nos eripi, et in electo- us from eternal damna-
 rum tuorum jubeas tion, and place us in the
 grege numerari: Per number of thy elect:
 Christum Dominum nos- through Christ, our
 trum. Amen. Lord. Amen.

Quam oblationem, p. 31, until Agnus Dei, which is not said; but the Priest says the three prayers before the Communion, and the rest to the ablution inclusively, as from p. 39 to 42; after which the Vespers are sung by the Choir.

THE VESPERS.

Ant. ALLELUIA, al- *Ant.* ALLELUIA, al-
 leluia, alleluia. leluia, alleluia.

PSALM 116.

LAUDATE Domi- PRAISE the Lord, all
 num, omnes gentes: ye nations! praise
 * laudate eum omnes him, all ye people!
 opuli.

Quoniam confirmata Because his mercy is
est super nos misericor- confirmed upon us ; and
dia ejus, * et veritas Do- the truth of the Lord re-
mini manet in æternum. maineth for ever.

Gloria Patri, etc. Glory, etc.

Ant. Alleluia, alleluia, *Ant.* Alleluia, alleluia,
alleluia. alleluia.

*Then the Priest at the altar begins the following Antiphon, which
is continued by the Choir :*

VESPERE autem I N the end of the Sab-
sabbati, quæ lucet- bath, when it began
cit in prima sabbati, to dawn towards the first
venit Maria Magdalene, day of the week, came
et altera Maria, videre Mary Magdalen and the
sepulchrum, alleluia. other Mary to view the
sepulchre, alleluia.

*After this Antiphon, the Magnificat, as at p. 109, is sung, and termi-
nated with Gloria Patri. The altar is fumed with incense,
with the ceremonies used at Vespers. After which, the Anti-
phon Vespere autem sabbati being repeated, the Priest at the
altar turns to the people, saying :*

V. DOMINUS vo- V. THE Lord be
biscum. with you.

R. Et cum spiritu tuo. R. And with thy spirit.
Oremus. Let us pray.

Spiritum nobis, Do- Pour on us, O Lord!
mine, tuæ charitatis in- the spirit of thy charity :
funde : ut quos sacra- that those, whom thou
mentis paschalibus sa- hast replenished with
tiasti, tua fācias pietate the paschal sacraments,
concordes. Per Domi- may by thy goodness
num . . . in unitate ejus- live in perfect concord ;
dem Spiritus sancti De- through our Lord, etc.
us, etc.

Then he says :

V. DOMINUS vobis- *V.* THE Lord be with
cum. you.
R. Et cum spiritu tuo. *R.* And with thy spirit.

And the Deacon turning to the people, sings :

V. I TE, Missa est, al- *V.* G O, Mass is end-
leluia, alleluia. ed, alleluia, al-
leluia.
R. Deo gratias, alle- *R.* Thanks be to God,
luia, alleluia. alleluia, alleluia.

Placeat tibi, and the rest, as p. 48.

COMPLINE.

Jube Domne, p. 119. Fratres, sobrii estote. Adjutorium nostrum.
Paternoster. Confiteor, etc. Converte nos, etc. Deus in adjutorium.
Gloria Patri. Alleluia. Then the four usual Psalms, as at page
114 ; after which is said the following :

Ant. V ESPERE au- *Ant.* I N the end of the
tem sabbati. sabbath.

THE CANTICLE OF SIMEON. *St. Luke ii.*

N UNC dimittis ser- N OW thou dost dis-
vum tuum Do- miss thy servant,
mine, * secundum ver- O Lord ! according to
bum tuum in pace. thy word, in peace :

Quia viderunt oculi Because my eyes have
mei * salutare tuum, seen thy salvation,

Quod parasti * ante Which thou hast pre-
faciem omnium populo- pared before the face of
rum : all people :

Lumen ad revelationem Gentium, * et gloriam plebis tuæ Israel. A light to the revelation of the Gentiles, and the glory of thy people of Israel.

Gloria, etc.

Glory, etc.

Ant. Vespere autem sabbati, quæ lucebat in prima sabbati, venit Maria Magdalene, et altera Maria, videre sepulchrum, alleluia.

Ant. In the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen, and the other Mary, to view the sepulchre, alleluia.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.
Oremus.

R. And with thy spirit.
Let us pray.

Visita, quæsumus Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant; et benedictio tua sit super nos semper. Per Dominum, etc.

Visit, we beseech thee, O Lord! this habitation, and drive from it all the snares of the enemy; let thy holy Angels dwell in it, to preserve us in peace; and may thy blessing be upon us for ever. Through our Lord, etc.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. Benedicamus Domino.

V. Let us bless the Lord.

R. Deo gratias.

R. Thanks be to God.

<i>Benedictio.</i>	Benedicat	<i>The blessing :</i>	May
et custodiat nos omni-		the Almighty and mer-	
potens et misericors		ciful Lord, the Father,	
Dominus, Pater, et Fi-		Son, and Holy Ghost,	
lius, et Spiritus sanctus.		bless and preserve us.	
<i>R. Amen.</i>		<i>R. Amen.</i>	

THE ANTHEM.

R EGINA cœli læ-	O QUEEN of hea-
tare, alleluia;	ven ! rejoice, alle-
	luia;

Quia quem meruisti	For he, whom thou
portare, alleluia;	didst deserve to bear,
	alleluia;

Resurrexit sicut dixit,	Is risen again as he said,
alleluia.	alleluia.

Ora pro nobis Deum,	Pray for us to God, al-
alleluia.	leluia.

<i>V.</i> Gaude et lætare,	<i>V.</i> Rejoice and be
Virgo Maria, alleluia.	glad, O Virgin Mary!
	alleluia.

<i>R.</i> Quia surrexit Do-	<i>R.</i> Because our Lord
minus vere, alleluia.	is truly risen, alleluia.

Oremus.

Let us pray.

D EUS, qui per re-	O GOD ! who by the
surrectionem Filii	resurrection of
tui Domini nostri Jesu	thy Son, our Lord Jesus
Christi mundum lætifi-	Christ, hast been pleased
care dignatuses: præsta,	to fill the world with joy:
quæsumus; ut per ejus	grant, we beseech thee,

genitricem Virginem that by the Virgin Mary,
 Mariam, perpetuæ ca- his mother, we may
 piamus gaudia vitæ. receive the joys of
 Per eundem Christum eternal life. Through
 Dominum nostrum. the same Christ, our
 Lord.

R. Amen.

R. Amen.

V. Divinum auxilium *V.* May the divine as-
 maneant semper nobis- sistence always remain
 cum. with us.

R. Amen.

R. Amen.

Pater, Ave, Credo.

EASTER DAY.

The Mass.

The Priest begins the Mass, as at page 13, down to Peccata mea—My sins, p. 17.

THE INTROIT.

RESURREXI, et **I** HAVE risen, and
adhuc tecum sum, I am yet with thee,
alleluia : posuisti super alleluia : thou hast laid
me manum tuum, alle- thy hand upon me, alle-
luia : mirabilis facta est luia : thy knowledge is
scientia tua, alleluia, become wonderful, alle-
alleluia. luia, alleluia.

Psal. Domine probas- *Psal.* Lord! thou hast
ti me, et cognovisti me : proved me, and known
tu cognovisti sessionem me ; thou hast known
meam, et resurrectionem my sitting down, and
meam. my rising up.

V. Gloria Patri, etc.

V. Glory, etc.

Resurrexi, etc.

I have risen, etc.

Kyrie eleison, Gloria in Excelsis, and Dominus vobiscum, as at p. 17.

THE COLLECT.

Oremus.

Let us pray.

DEUS, qui hodierna **O** GOD! who on
die per Unigeni- this day, by the
tum tuum, æternitatis victory of thy only-be-
nobis aditum devicta gotten Son over death,
morte reserasti : vota hast opened for us the

nostra, quæ præveni-	passage to eternity :
endo aspiras, etiam	grant that our prayers
adjuvando proseguere.	which thy preventing
Per eundem Dominum	grace inspireth, may by
nostrum, etc.	thy help become effec-
	tual ; through the same
	Lord, etc.

THE EPISTLE.

lectio Epistolæ beati	The Lesson from the
Pauli Apostoli ad Co-	Epistle of St. Paul the
rinthios, 1 Cor. v. 7, 8.	Apostle to the Corin-
	thians, 1 Cor. v. 7, 8.

F RATRES : Expur-	B RETHREN, purge
gate vetus fermentum, ut sitis nova conspersio, sicut estis azymi.	out the old leaven, that you may be a new paste, as you are unleavened.
Etenim Pascha nostrum immolatus est Christus.	For Christ our Pasch is sacrificed.
Itaque epulemur, non in fermento veteri, neque in fermento malitiæ et nequitiae : sed in azymis sinceritatis, et veritatis.	Therefore let us feast, not with old leaven, nor with the leaven of malice and wickedness ; but with the unleavened bread of sincerity and truth.

THE GRADUAL.

H ÆC dies, quam fecit Dominus : exultemus et lætemur in ea.	T HIS is the day which the Lord hath made ; let us be glad and rejoice therein.
--	--

V. Confitemini Domino, quoniam bonus: Alleluia, alleluia. *V. Give praise to the Lord, for he is good; for his mercy endureth for ever. Alleluia, alleluia.*

V. Pascha nostrum immolatus est Christus. *V. Christ, our Pasch, is sacrificed.*

THE PROSE.

VICTIMÆ Paschali **L**ET Christians offer laudes immolent a sacrifice of praise to the Paschal victim. Christians.

Agnus redemit oves: Christus innocens Patri reconciliavit peccatores. The Lamb redeemed the sheep; the innocent Christ reconciled sinners to his Father.

Mors et vita duello conflixere mirando: dux vitæ mortuus, regnat vivus. Life and death have struggled in sharp conflict. The ruler of life who was dead, now liveth and reigneth.

Dic nobis, Maria, quid vidisti in via? Tell us, Mary, what thou hast seen in the way?

Sepulchrum Christi viventis, et gloriam vidi resurgentis: The sepulchre of Christ, who lives, and the glory of him, who is risen.

Angelicos testes, sudarium et vestes. The angelic witnesses; the linen and the clothes.

Surrexit Christus spes mea: præcedet vos in Galilæam. Christ, my hope, is risen; he goeth before you into Galilee

Scimus Christum sur- We know Christ to
 rexisse a mortuis vere: have truly risen. Do
 tu nobis victor Rex mi- thou, victorious King!
 serere. Amen. Alle- have mercy on us.
 luia. Amen. Alleluia.

The foregoing Prose is said every day this week.

Munda cor meum, etc., p. 19—Cleanse my heart, etc., p. 19.

THE GOSPEL.

Sequentia sancti Evan- A continuation of the
 gelii secundum Mar- holy Gospel accord-
 cum, cap. xvi. 1-7. ing to St. Mark, chap.
 xvi. 1-7.

IN illo tempore: Ma- **A**T that time, Mary
 ria Magdalene, et Magdalene and
 Maria Jacobi, et Salome Mary the mother of
 emerunt aromata, ut ve- James and Salome
 nientes ungerent Jesum. brought sweet spices,
 Et valde mane una sab- that coming they might
 batorum, veniunt ad anoint Jesus. And very
 monumentum, orto jam early in the morning, the
 sole. Et dicebant ad first day of the week,
 invicem: Quis revolvat they come to the sepul-
 nobis lapidem ab ostio chre, the sun being now
 monumenti? Et respi- risen. And they said
 cientes viderunt revo- one to another: Who
 lutum lapidem. Erat shall roll back the stone
 quippe magnus valde. from the door of the se-
 Et introeuntes in monu- pulchre? And looking,
 mentum, viderunt juve- they saw the stone rolled
 nem sedentem in dex- back. For it was very
 tris, coopertum stoa great. And entering

candida, et obstupuerunt. Qui dixit illis : Nolite expavescere ; Jesum quæritis Nazarenum, crucifixum : surrexit, non est hic : ecce locus ubi posuerunt eum. Sed ite, dicite discipulis ejus, et Petro, quia præcedit vos in Galilæam : ibi eum videbitis, sicut dixit vobis.

into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe ; and they were astonished. And he saith to them : Be not affrighted ; you seek Jesus of Nazareth, who was crucified ; he is risen, he is not here. Behold the place where they laid him. But go tell his disciples and Peter, that he goeth before you into Galilee : there you shall see him, as he told you.

Credo, p. 20.

THE OFFERTORY.

TERRA tremuit, et quæ- **T**HE earth trem-
 quievit, dum re- bled, and war-
 surgeret in judicio Deus, still, when God arose in
 alleluia. judgment, alleluia.

Suscipe, etc., p. 22, down to Then the Priest says Amen, *p. 28.*

THE SECRET.

SUSCIPE, quæsumus **R**ECEIVE, O Lord!
 Domine, preces po- we beseech thee,
 puli tui cum oblationi- the prayers of thy peo-
 bus hostiarum : ut Pas- ple, together with the
 chalibus initiata myste- offerings of these hosts ;

riis ad æternitatis nobis that being consecrated
medelam, te operante, by these Paschal myste-
proficiant. Per Domi- rics, they may, by the
num, etc. help of thy grace, avail
us to eternal life ;
through our Lord, etc.

THE PREFACE.

V. **P**ER omnia sæcu-
la sæculorum.

R. Amen.

V. Dominus vobis-
cum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Do-
minum.

V. Gratias agamus
Domino Deo nostro.

R. Dignum et justum
est.

V. **F**OR ever and
ever.

R. Amen.

V. The Lord be with
you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lift-
ed up to the Lord.

V. Let us give thanks
to the Lord, our God.

R. It is meet and just.

Vere dignum et jus- It is truly meet and
tum est, æquum et salu- just, right and profitable
tare, te quidem, Domine, to salvation, to praise
omni tempore, sed in hac thee, O Lord ! at all
potissimum die glorio- times ; but chiefly, and
sius prædicare, cum Pas- more gloriously, on this
cha nostrum immolatus day, when Christ our
est Christus. Ipse enim Paschal Lamb is sacri-
verus est Agnus, qui ab- ficed. For he is the true
stulit peccata mundi. Lamb that hath taken
Qui mortem nostram away the sins of the
moriendo destruxit, et world. Who by dying

<p>vitam resurgendo repa- ravit. Et ideo cum An- gelis et Archangelis, cum Thronis et Dominationi- bus, cumque omni mili- tia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine di- centes :</p>	<p>destroyed our death, and by rising again, restored our life. And therefore with the An- gels and Archangels, with the Thrones and Dominations, and with all the troops of the celestial army, we sing the hymn of thy glory, incessantly saying :</p>
---	--

*Sanctus, p. 28. The Canon of the Mass, p. 29, as far as Communi-
cantes.*

<p>COMMUNICAN- TES, et diem sa- cratissimum celebrantes resurrectionis Domini nostri Jesu Christi se- cundum carnem : sed et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, genitri- cis ejusdem Dei et Do- mini nostri Jesu Christi, etc., <i>p. 30.</i></p>	<p>PARTAKING of the same communion, and celebrating the most sacred day of the resur- rection of our Lord Je- sus Christ according to the flesh ; also honoring the memory, in the first place, of the glorious ever Virgin Mary, mo- ther of the same God and our Lord Jesus Christ, etc., <i>p. 30.</i></p>
--	--

<p>Hanc igitur oblatio- nem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignatus es</p>	<p>We therefore beseech thee, O Lord ! gracious- ly to accept this oblation of our servitude, which is also that of thy whole family, and which we</p>
---	--

ex aqua et Spiritu sanc-	offer to thee for these
to, tribuens eis remis-	also, whom thou hast
sionem omnium pecca-	been pleased to regene-
torum, quæsumus Do-	rate by water and the
mine, ut placatus acci-	Holy Ghost, granting
pias, diesque nostros in	the remission of all their
tua pace disponas, atque	sins; dispose our days
ab æterna damnatione	in thy peace; preserve
nos eripi, et in electorum	us from eternal damna-
tuorum jubeas grege	tion, and place us in the
numerari. Per Chris-	number of thy elect;
tum Dominum nostrum.	through Christ our Lord.
Amen.	Amen.

Quam oblationem, etc., p. 31, down to end of prayer Corpus tuum—Let thy, etc., p. 42.

THE COMMUNION.

P ASCHA nostrum	C HRIST, our Pasch,
immolatus est	is sacrificed, alle-
Christus, alleluia: ita-	luia; therefore let us
que epulemur in azymis	feast with the unlea-
sinceritatis et veritatis,	vened bread of sincerity
alleluia, alleluia, alleluia.	and truth, alleluia, alle-
	luia, alleluia.

<i>V.</i> Dominus vobis-	<i>V.</i> The Lord be with
cum.	you.

<i>R.</i> Et cum spiritu tuo.	<i>R.</i> And with thy spirit.
-------------------------------	--------------------------------

THE POST-COMMUNION.

Oremus.

Let us pray.

S PIRITUM nobis,	P OUR on us, O Lord!
Domine, tuæ cha-	the spirit of thy
ritatis infunde: ut quos	charity; that those whom

sacramentis paschalibus thou hast replenished
 satiasti, tua facias pie- with the paschal sacra-
 tate concordēs. Per Do- ments, may by thy good-
 minum nostrum Jesum ness live in perfect con-
 Christum Filium tuum : cord ; through our Lord,
 qui tecum vivit et regnat etc., in the unity of the
 in unitate ejusdem Spi- same Holy Ghost, etc.
 ritus sancti Deus, etc.

V. Ite, Missa est, alle-
 luia, alleluia.

R. Deo gratias, alle-
 luia, alleluia.

V. Go, Mass is ended,
 alleluia, alleluia.

R. Thanks be to God,
 alleluia, alleluia.

Placeat tibi, and the rest, as at p. 43.

THE VESPERS.

DEUS in adiutori- **I**NCLINE unto my
um, etc., *p.* 97. aid, etc., *p.* 97.
Instead of Laus tibi, etc., *Instead of* Praise be to
say Alleluia. thee, etc., say Alleluia.

Ant. Angelus autem *Ant.* An angel of the
Domini descendit de Lord descended from
cœlo, et accedens revol- heaven; and coming
vit lapidem, et sedebat rolled back the stone
super eum, alleluia, alle- and sat upon it; alle-
luia. luia.

Ps. Dixit Dominus, *Ps.* The Lord said,
etc., *p.* 97. etc., *p.* 97.

Ant. Et ecce terræ *Ant.* And behold there
motus factus est mag- was a great earthquake;
nus: Angelus enim Do- for an Angel of the Lord
mini descendit de cœlo, descended from heaven;
alleluia. alleluia.

Ps. Confitebor tibi, *Ps.* I will praise thee
etc., *p.* 99. etc., *p.* 99.

Ant. Erat autem as- *Ant.* And his counte-
pectus ejus sicut fulgur, nance was as lightning;
vestimenta autem ejus and his raiment as snow;
sicut nix, alleluia, alle- alleluia, alleluia.
luia.

Ps. Beatus vir, etc., *Ps.* Blessed is the man
p. 100. etc., *p.* 100.

Ant. Præ timore au- *Ant.* And for fear of
tem ejus exterriti sunt him, the guards were
custodes, et facti sunt struck with terror, and
velut mortui, alleluia. became as dead men;
alleluia.

Ps. Laudate, pueri, *Ps.* Praise the Lord
etc., *p.* 102. etc., *p.* 102.

Ant. Respondens au- *Ant.* And the Angel
tem Angelus, dixit mu- answering, said to the
lieribus : Nolite timere ; women : Fear not you ;
scio enim quod Jesum for I know that you seek
quæritis, alleluia. Jesus ; alleluia.

Ps. In exitu Israel, *Ps.* When Israel went,
etc., *p.* 103. etc., *p.* 103.

Instead of the hymn, the following Anthem is said :

HÆC dies, quam **T**HIS is the day,
fecit Dominus : which the Lord
exultemus et lætemur in hath made ; let us be
ea. glad and rejoice therein.

The Magnificat, p. 109.

Ant. **E**T respicientes *Ant.* **A**ND looking,
viderunt re- they saw the
volutum lapidem : erat stone rolled back ; for it
quippe magnus valde, was very great ; alleluia.
alleluia.

Oremus.

Let us pray.

Deus, qui hodierna O God ! who on this
die per Unigenitum tu- day, by the victory of
um æternitatis nobis thy only-begotten Son
aditum devicta morte over death, hast opened
reserasti : vota nostra, for us the passage to
quæ præveniando aspi- eternity ; grant that our
ras, etiam adjuvando prayers which thy pre-
prosequere. Per eun- venting grace inspireth,
dem Dominum nostrum, may by thy help become
etc. effectual ; through the
same Lord, etc.

The Anthem Regina Cœli, as at p. 507.

EASTER MONDAY.

The Priest begins Mass at the foot of the Altar, as at page 13, down to Peccata mea—My sins, p. 17.

THE INTROIT.

INTRODUXIT vos **T**HE Lord hath
Dominus in terram brought you into
fluentem lac et mel, alle- a land that floweth with
luia : et ut lex Domini milk and honey, alleluia;
semper sit in ore vestro, that the law of the Lord
alleluia, alleluia. *Psal.* be always in your mouth,
Confitemini Domino, et alleluia, alleluia. *Psal.*
invoke nomen ejus : Give glory to the Lord,
annuntiate inter gentes and call upon his name;
opera ejus. declare his deeds among
the Gentiles.

V. Gloria Patri, etc. *V.* Glory, etc. The
Introduxit, etc. Lord hath brought, etc.

Kyrie eleison, Gloria in Excelsis, and Dominus vobiscum, as at p. 17.

THE COLLECT.

Oremus.

Let us pray.

DEUS, qui solem- **O** GOD! who, by
nitatem Paschali, the mystery of
mundo remedia contu- the Paschal solemnity,
listi : populum tuum, hast given to the world
quæsumus, cœlesti dono a remedy against all
prosequere ; ut et per evils, pour forth, we be-
sectam libertatem con- seech thee, on thy peo-

sequi mereatur, et ad vitam proficiat sempiternam. Per Dominum, etc.

ple thy celestial grace; that they may obtain perfect liberty, and advance daily in the way to everlasting life; through our Lord, etc.

THE EPISTLE.

Lectio Actuum Apostolorum, cap. x. 37-43.

The Lesson from the Acts of the Apostles, chap. x. 37-43.

IN diebus illis: Stans Petrus in medio plebis, dixit: Viri fratres, vos scitis quod factum est verbum per universam Judæam: incipiens enim a Galilæa post baptismum, quod prædicavit Joannes, Jesum a Nazareth: quomodo unxit eum Deus Spiritu sancto, et virtute; qui pertransiit benefaciendo, et sanando omnes oppressos a diabolo, quoniam Deus erat cum illo. Et nos testes sumus omnium quæ fecit in regione Judæorum, et Jerusalem, quem occiderunt suspendentes in ligno. Hunc Deus sus-

IN those days, Peter standing up in the midst of the people, said: You know the word which hath been published through all Judea; for it began from Galilee, after the baptism which John preached, Jesus of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him. And we are witnesses of all things that he did in the land of the Jews and in Jerusalem; whom they killed, hang-

citavit tertia die, et ing him upon a tree.
 dedit eum manifestum Him God raised up the
 fieri, non omni populo, third day, and gave him
 sed testibus præordina- to be made manifest.
 tis a Deo ; nobis, qui Not to all the people,
 manducavimus et bibi- but to witnesses pre-
 mus cum illo, postquam ordained by God, even
 resurrexit a mortuis. Et to us who did eat and
 præcepit nobis prædi- drink with him after he
 care populo, et testifi- arose again from the
 cari, quia ipse est, qui dead. And he com-
 constitutus est a Deo manded us to preach to
 iudex vivorum et mor- the people, and to tes-
 tuorum. Huic omnes tify that it is he who
 Prophetæ testimonium was appointed by God
 perhibent, remissionem to be judge of the living
 peccatorum accipere per and of the dead. To
 nomen ejus omnes, qui him all the prophets give
 credunt in eum. testimony, that through
 his name all receive re-
 mission of sins, who be-
 lieve in him.

THE GRADUAL.

HÆC dies, quam **T**HIS is the day
 fecit Dominus : which the Lord
 exultemus, et lætemur hath made ; let us be
 in ea. glad and rejoice therein.

V. Dicat nunc Israel, *V.* Let Israel now say,
 quoniam bonus : quo- that he is good ; that his
 niam in sæculum mise- mercy endureth for ever.
 ricordia ejus. Alleluia, Alleluia, alleluia.
 alleluia.

V. Angelus Domini *V. An angel of the*
descendit de cœlo, et *Lord descended from*
æcedens revolvit lapi- *heaven, and coming,*
dem, et sedebat super *rolled back the stone,*
eum. *and sat upon it.*

Victimæ Paschali, p. 511. Munda cor meum, etc., p. 19.

THE GOSPEL.

Sequentia sancti Evan- *A continuation of the*
gelii secundum Lu- *holy Gospel accord-*
cam, cap. xxiv. 13-35. *ing to St. Luke, chap.*
 xxiv. 13-35.

IN illo tempore: Duo **A**T that time, two of
ex discipulis Jesu the disciples of
ibant ipsa die in castel- Jesus went, that same
lum, quod erat in spatio day, to a town, sixty
stadiorum sexaginta ab furlongs from Jerusalem,
Jerusalem, nomine Em- named Emmaus. And
maus. Et ipsi loque- they talked together of
bantur ad invicem de all these things, which
his omnibus, quæ acci- had happened. And it
derant. Et factum est, came to pass, that while
dum fabularentur, et they talked, and rea-
secum quærerent; et soned with one another,
ipse Jesus appropin- Jesus himself also drew
quans ibat cum illis: near, and went with
oculi autem illorum te- them. But their eyes
nebantur ne eum agnos- were held that they
cerent. Et ait ad illos: should not know him.
Qui sunt hi sermones, And he said to them:
quos confertis ad invi- What are these dis-
cem ambulantes, et estis courses, that you hold

tristes? Et respondens with one another, as
unus, cui nomen Cleo- you walk, and are sad?
phas, dixit ei: Tu solus And the one of them,
peregrinus es in Jerusa- whose name was Cleo-
lem, et non cognovisti phas, answering, said to
quæ facta sunt in illa him: Art thou only a
his diebus? Quibus ille stranger in Jerusalem,
dixit: Quæ? Et dixe- and hast not known the
runt: De Jesu Nazare- things that have been
no, qui fuit vir propheta, done there in these
potens in opere et ser- days? And he said to
mone, coram Deo et them: What things?
omni populo: et quo- And they said: Con-
modo eum tradiderunt cerning Jesus of Naza-
summi sacerdotes, et reth, who was a prophet,
principes nostri in dam- mighty in work and word,
nationem mortis, et cru- before God, and all the
cifixērunt eum. Nos people. And how our
autem sperabamus quia chief priests and rulers
ipse esset redempturus delivered him to be con-
Israel: et nunc super demned to death, and
hæc omnia, tertia dies crucified him. But we
est hodie quod hæc facta hoped that it was he that
sunt. Sed et mulieres should have redeemed
quædam ex nostris ter- Israel; and now besides
ruerunt nos, quæ ante all this, to-day is the
lucem fuerunt ad monu- third day since these
mentum, et non invento things were done. Yea,
corpore ejus, venerunt, and certain women also
dicentes se etiam visio- of our company affright-
nem Angelorum vidisse, ed us, who before it was
qui dicunt eum vivere. light were at the sepul-
Et abierunt quidam ex chre, and not finding his

Mass.

nostris ad monumentum, body, came, saying that
et ita invenerunt sicut they had also seen a
mulieres dixerunt, ipsum vision of Angels, who
vero non invenerunt. say that he is alive. And
Et ipse dixit ad eos : O some of our people went
stulti, et tardi corde ad to the sepulchre : and
credendum in omnibus, found it so as the women
quæ locuti sunt prophe- had said, but him they
tæ ! Nonne hæc oportu- found not. Then he
tuit pati Christum, et ita said to them : O foolish,
intrare in gloriam suam ? and slow of heart to be-
Et incipiens a Moyse, lieve in all the things
et omnibus Prophetis, which the prophets have
interpretabatur illis in spoken ! Did it not be-
omnibus Scripturis quæ hoove Christ to suffer
de ipso erant. Et ap- these things, and so to
propinquaverunt castel- enter his glory ? And
lo, quo ibant : et ipse se beginning at Moses, and
finxit longius ire. Et all the prophets, he ex-
coegerunt illum, dicen- pounded to them in all
tes : Mane nobiscum, the Scriptures the things
quoniam advesperascit, that were concerning
et inclinata est jam dies. him. And they drew
Et intravit cum illis. nigh to the town whither
Et factum est, dum re- they were going : and he
cumberet cum eis, accep- made as though he would
pit panem, et benedixit, go farther. But they
ac fregit, et porrigebat constrained him, saying :
illis. Et aperti sunt Stay with us, because it
oculi eorum, et cognov- is towards evening, and
erunt eum : et ipse eva- the day is now far spent.
nuit ex oculis eorum. And he went in with
Et dixerunt ad invicem : them. And it came to

Easter Monday.

Nonne cor nostrum ar- pass, whilst he was at
dens erat in nobis, dum table with them, he took
loqueretur in via, et ape bread, and blessed, and
raret nobis Scripturas? brake, and gave to them.
Et surgentes eadem hora And their eyes were
regressi sunt in Jerusa opened, and they knew
lem: et invenerunt con- him; and he vanished
gregatos undecim, et eos out of their sight. And
qui cum illis erant, di- they said one to the
centes: Quod surrexit other: Was not our
Dominus vere, et appa- hearts burning within
ruit Simoni. Et ipsi us, whilst he was speak-
narrabant quæ gesta ing in the way, and
erant in via: et quo opened to us the Scrip-
modo cognoverunt eum tures? And they rose
in fractione panis. up the same hour, and
went back to Jerusalem;
and they found the ele-
ven gathered together,
and those that were
with them, saying: The
Lord is risen indeed,
and hath appeared to
Simon. And they told
what things were done
in the way; and how
they knew him in the
breaking of bread.

Credo, p. 20.

THE OFFERTORY.

ANGELUS Domini AN Angel of the
descendit de cœlo. Lord descended

et dixit mulieribus : from heaven, and said to
 Quem quæritis, surrexit, the woman : He, whom
 sicut dixit, alleluia. you seek, is risen, as he
 said ; alleluia.

Suscipe, etc., p. 22, down to Then the Priest says Amen, *p. 28.*

THE SECRET.

SUSCIPE, quæsumus **R**ECEIVE, O Lord !
 Domine, preces po- we beseech thee,
 puli tui cum oblationibus the prayers of thy people,
 hostiarum : ut paschali- together with the offer-
 bus initiata mysteriis, ings of these hosts ; that
 ad æternitatis nobis me- being initiated in the
 delam, te operante, pro- paschal mysteries, they
 ficiant. Per Dominum may, by thy operation,
 nostrum Jesum Chris- obtain us eternal life ;
 tum, etc. through our Lord, etc.

*The Preface and Communicantes, as at p 514. The Canon, as at p.
 29, down to end of prayer Corpus tuum, p. 42.*

THE COMMUNION.

SURREXIT Domi- **T**HE Lord is risen,
 nus, et apparuit and hath appeared
 Petro, alleluia. to Peter ; alleluia.
V. Dominus vobis- V. The Lord be with
cum. you.
R. Et cum spiritu tuo. R. And with thy spirit.

THE POST-COMMUNION.

Oremus. Let us pray.
SPIRITUM nobis, **P**OUR forth on us, O
 Domine, tuæ cha- Lord ! the spirit
 ritatis infunde : ut quos of thy charity ; that

sacramentis paschalibus	those, whom thou hast
satiasti, tua facias pie-	replenished with the pas-
tate concordēs. Per Do-	chal sacraments, may by
minum nostrum, etc., in	thy goodness live in per-
unitate ejusdem Spiritus	fect concord; through
sancti Deus, etc.	our Lord, etc., in the
	unity of the same Holy
	Ghost, etc.

Rest of Mass as p. 42.

Vespers are said as yesterday, p. 517, except the following:

Ad Magnificat.

Ant. **Q**UI sunt hi
sermones,
quos con-
fertis ad invicem ambu-
lantes, et estis tristes?
Alleluia.

Oremus.

Deus, qui solemnitate,
p. 520.

At Magnificat.

Ant. **W**HAT are
these dis-
courses, that you hold
with one another, as you
walk, and are sad? Al-
leluia.

Let us pray.

O God! who by the
mystery, p. 520

E A S T E R T U E S D A Y .

The Priest begins Mass at the foot of the Altar, as at page 13, down to Peccata mea—My sins, p. 17.

THE INTROIT.

AQUA sapientiæ potavit eos, alleluia : H E hath given them the water of wisdom to drink, alleluia ; flectetur, alleluia : et ex- he shall be made strong altabit eos in æternum, in them, and he shall alleluia, alleluia. *Psal.* not be moved, alleluia ; Confitemini Domino, et and he shall exalt them invoke nomen ejus : for ever, alleluia, alle- annuntiate inter Gentes luia. *Psalm.* Give glory to the Lord, and call upon his name ; declare his deeds among the Gentiles.

V. Gloria Patri, etc. *V.* Glory, etc. He
Aqua sapientiæ, etc. hath given, etc.

Kyrie eleison. Gloria in Excelsis, and Dominus vobiscum, as at p. 17.

THE COLLECT.

Oremus. Let us pray.
DEUS, qui Eccle- O GOD ! who by a
siam tuam novo new increase dost
semper foetu multipli- continually enlarge thy
cas : concede famulis Church ; grant that thy
tuis, ut sacramentum servants may, by a

vivendo teneant, quod holy life, retain that fide perceperunt. Per sacrament, which they Dominum nostrum, etc. have received by faith; through our Lord, etc.

THE EPISTLE.

Lectio Actuum Aposto- The Lesson from the
lorum, cap. xiii. 26- Acts of the Apostles,
33. chap. xiii. 26-33.

IN diebus illis : Sur- **I**N those days, Paul
 gens Paulus, et rising up, and with
 manu silentium indi- his hand bespeaking si-
 cens, ait : Viri fratres, lence, said : Men bre-
 filii generis Abraham, thren ! children of the
 et qui in vobis timent race of Abraham, and
 Deum, vobis verbum sa- whosoever among you
 lutis hujus missum est. fear God, to you the
 Qui enim habitabant word of this salvation is
 Jerusalem, et principes sent. For they that in-
 ejus, ignorantes Jesum, habited Jerusalem, and
 et voces prophetarum, the rulers thereof, not
 quæ per omne Sabba- knowing him, nor the
 tum leguntur, judicantes voice of the prophets,
 impleverunt ; et nullam which are read every
 causam mortis inveni- Sabbath, judging him
 entes in eo, petierunt have fulfilled them. And
 a Pilato, ut interficerent finding no cause of death
 eum. Cumque consum- in him, they desired of
 massent omnia, quæ de Pilate that they might
 eo scripta erant, depo- kill him. And when
 nentes eum de ligno, they had fulfilled all
 nosuerunt eum in monu- things that were written

mento. Deus vero suscitavit eum a mortuis tertia die : qui visus est per dies multos his, qui simul ascenderant cum eo de Galilæa in Jerusalem : qui usque nunc sunt testes ejus ad plebem. Et nos vobis annuntiamus eam, quæ ad patres nostros repromissio facta est : quoniam hanc Deus adimplevit filiis nostris, resuscitans Jesum Christum, Dominum nostrum.

of him, taking him down from the tree, they laid him in a sepulchre. But God raised him up from the dead the third day ; and he was seen for many days, by them who came up with him from Galilee to Jerusalem, who are to this present time his witnesses to the people. And we declare to you that the promise which was made to our fathers, this same hath God fulfilled to our children, raising up Jesus Christ, our Lord.

THE GRADUAL.

HÆC dies, quam fecit Dominus : exultemus et lætemur in ea.

V. Dicant nunc, qui redempti sunt a Domino, quos redemit de manu inimici, et de regionibus congregavit eos. Alleluia, alleluia.

V. Surrexit Dominus

THIS is the day, which the Lord hath made ; let us be glad and rejoice therein.

V. Let them say so that have been redeemed by the Lord ; whom he hath redeemed from the hand of the enemy, and gathered out of the countries. Alleluia, alleluia.

V. The Lord is risen

de sepulchro, qui pro from the sepulchre, whe
nobis pendit in ligno. for us hung upon the
tree of the cross.

Victimæ Paschali, *p.* 511. Munda cor meum, *etc.*, *p.* 19—Cleanse my
heart, *etc.*, *p.* 19.

THE GOSPEL.

Sequentia sancti Evan- A continuation of the
gelii secundum Lu- holy Gospel accord-
cam, cap. xxiv. 36-47. ing to St. Luke, chap.
xxiv. 36-47.

IN illo tempore : Ste- **A**T that time, Jesus
tit Jesus in medio stood in the midst
discipulorum suorum, et of his disciples, and saith
dicit eis : Pax vobis ; to them : Peace be to
ego sum, nolite timere. you ; it is I, fear not.
Conturbati vero et con- But they being troubled
territi, existimabant se and affrighted, supposed
spiritum videre. Et they saw a spirit. And
dixit eis : Quid turbati he said to them : Why
estis, et cogitationes as- are you troubled, and
cendunt in corda vestra? why do thoughts arise
Videte manus meas, et in your hearts? See my
pedes, quia ego ipse hands and my feet, that
sum : palpare et videte ; it is I myself : handle
quia spiritus carnem et me, and see ; for a spirit
ossa non habet, sicut me hath not flesh and bones,
videtis habere. Et cum as you see me to have.
hoc dixisset, ostendit eis And when he had said
manus et pedes. Adhuc this, he showed them his
autem illis non creden- hands and his feet. But
tibus, et mirantibus præ while they yet believed
gaudio, dixit : Habetis not and wondered for

hic aliquid, quod manducetur? At illi obtulerunt ei partem piscis assi, et favum mellis. Et cum manducasset coram eis, sumens reliquias, dedit eis. Et dixit ad eos: Hæc sunt verba, quæ locutus sum ad vos, cum adhuc essem vobiscum, quoniam necesse est impleri omnia quæ scripta sunt in lege Moysi, et prophetis, et psalmis de me. Tunc aperuit illis sensum, ut intelligerent Scripturas. Et dixit eis: Quoniam sic scriptum est, et sic oportebat Christum pati, et resurgere a mortuis tertia die; et prædicari in nomine ejus pœnitentiam, et remissionem peccatorum in omnes gentes.

joy, he said: Have you here anything to eat? And they offered him a piece of broiled fish, and a honeycomb. And when he had eaten before them, taking the remains he gave to them. And he said to them: These are the words, which I spoke to you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understanding, that they might understand the Scriptures. And he said to them: Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead the third day: and that penance, and remission of sins, should be preached in his name among all nations.

Credo, p. 20.

THE OFFERTORY.

INTONUIT de cœlo **T**HE Lord thunder-
 Dominus, et Altis- ed from heaven,
 simus dedit vocem su- and the Highest gave his
 am: et apparuerunt fon- voice; and fountains of
 tes aquarum, alleluia. water appeared, alleluia.

Suscipe, etc., p. 22, down to Then the Priest says Amen, *p. 28.*

THE SECRET.

SUSCIPE, Domine, **R**ECEIVE, O Lord!
 fidelium preces cum we beseech thee,
 oblationibus hostiarum: the prayers of the faith-
 ut per hæc piæ devo- ful, together with these
 tionis officia, ad cœles- oblations; that by these
 tem gloriam transeamus. offices of piety, we may
 Per Dominum, etc. obtain eternal glory;
 through our Lord, etc.

*The Preface and Communicantes, p. 514. The rest of the Canon, as
 on p. 29, down to end of prayer Corpus tuum, p. 42.*

THE COMMUNION.

SI consurrexistis cum **I**F you be risen with
 Christo, quæ sur- Christ, seek the
 sum sunt quærite, ubi things that are above,
 Christus est in dextera where Christ is sitting
 Dei sedens, alleluia: at the right hand of
 quæ sursum sunt sapite, God, alleluia. Mind the
 alleluia. things that are above,
 alleluia.

V. Dominus vobis- *V.* The Lord be with
 cum. you.

R. Et cum spiritu tuo. *R.* And with thy spirit.

THE POST-COMMUNION.

Oremus.

CONCEDE, quæsumus, omnipotens Deus : ut Paschalis perceptio sacramenti, continua in nostris mentibus perseveret. Per Dominum, etc.

Let us pray.

GRANT, we beseech thee, O Almighty God ! that the virtue of the Paschal sacrament which we have received, may always remain in our minds ; through our Lord, etc.

The rest of the Mass from Dominus vobiscum, as on p. 43.

HYMNS.

THE PLAINT OF THE BLESSED VIRGIN.

Stabat Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.
Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti !
Quæ mœrebat, et dolebat,
Pia Mater dum videbat
Nati pœnas inclyti.

Quis est homo qui non fleret,
Christi matrem si videret
In tanto supplicio ?

Quis posset non contristari,
Piam Matrem contemplari
Dolentem cum Filio ?

Pro peccatis suæ gentis,
Vidit Jesum in tormentis,
Et flagellis subditum.
Vidit suum dulcem Natum,
Morientem, desolatum,
Dum emisit spiritum.

Eia, Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.
Juxta crucem tecum stare,
Et me tibi sociare,
In planctu desidero.

Virgo virginum præclara,
Mihi jam non sis amara :
Fac me tecum plangere.

Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolare.

Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore filii.
Inflammatum et accensum,
Per te, Virgo, sum defensum
In die iudicii.

Fac me cruce custodiri,
Morte Christi præmuniri,
Confoveri gratia.
Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria. Amen.

The same in English.

Under the world's redeeming wood
The most afflicted Mother stood,
Mingling her tears with her Son's blood,
As that streamed down from ev'ry part ;
Of all his wounds she felt the smart—
What pierced his body, pierced her heart.

Who can with tearless eyes look on,
When such a Mother, such a Son,
Wounded and gasping, does bemoan !
O worse than Jewish heart, that could
Unmovèd see the double flood
Of Mary's tears and Jesus' blood

538 *The Complaint of the Blessed Virgin.*

They are our sins, alas ! not his,
For which he bleeds, for which he dies,
In this atoning sacrifice.
When graves did open, rocks were rent ;
When nature and each element
His torments and his griefs resent,

Shall man, the cause of all his pain
And all his grief—shall sinful man
Alone insensible remain ?
Ah ! pious Mother, teach my heart
Of sighs and tears the holy art,
And in thy grief to bear a part.

That sword of grief that did pass through
Thy very soul, oh ! may it now
One kind wound on my heart bestow.
Great Queen of Sorrows ! in thy train
Let me a mourner's place obtain,
With tears to cleanse all sinful stain.

Refuge of sinners ! grant that we
May tread thy steps ; and let it be
Our sorrow not to grieve like thee.
Oh ! may the wounds of thy dear Son
Our contrite heart possess alone,
And all terrene affections drown !

And on us such impressions make
That we of suff'ring for his sake
May joyfully our portion take !
Let us his proper badge put on,
Let's glory in the cross alone
By which he marks us for his own.

That when the dreadful day shall come
For ev'ry man to hear his doom,
On his right hand we may find room.
Pray for us, Mary ! Jesus ! hear
Our humble prayers ; secure our fear,
When thou in judgment shalt appear.

Now give us sorrow, give us love,
That, so prepared, we may remove,
When called to the blest seats above. **Amen**

AN EASTER HYMN.

O Filii, et Filiæ,
Rex cœlestis, Rex gloriæ
Morte surrexit hodie.
Alleluia, alleluia, alleluia.

Et Maria Magdalene,
Et Jacobi, et Salome
Venerunt corpus ungere. Alleluia.

A Magdalene moniti,
Ad ostium monumenti
Duo currunt discipuli. Alleluia.

Sed Joannes Apostolus
Concurrit Petro citius,
Ad sepulchrum venit prius. Alleluia.

In albis sedens Angelus,
Respondit mulieribus
Quia surrexit Dominus. Alleluia

Discipulis astantibus,
In medio stetit Christus,
Dicens : Pax vobis omnibus Alleluia

Postquam audivit Didymus
 Quia surrexerat Jesus,
 Remansit fide dubius. Alleluia

Vide, Thoma, vide latus,
 Vide pedes, vide manus :
 Noli esse incredulus. Alleluia.

Quando Thomas Christi latus,
 Pedes vidit, atque manus,
 Dixit : Tu es Deus meus. Alleluia.

Beati qui non viderunt,
 Et firmiter crediderunt :
 Vitam æternam habebunt. Alleluia.

In hoc festo sanctissimo,
 Sit laus et jubilatio :
 Benedicamus Domino. Alleluia

De quibus nos humillimas,
 Devotas atque debitas
 Deo dicamus gratias. Alleluia.

The same in English.

Young men and maids ! rejoice and sing,
 The King of heaven, the glorious King,
 This day from death rose triumphing.
 Alleluia, alleluia, alleluia

And Magdalen, in company
 With Mary of James, and Salome,
 T' embalm the corpse came zealously. Alleluia

By Mary told, at break of day,
 His dear disciples haste away
 Unto the tomb, wherein he lay. Alleluia

The much-belov'd Apostle John
Much swifter than Saint Peter ran,
And first arrivèd at the tomb. Alleluia

An angel clothed in white they see
When thither come ; and thus spoke he :
The Lord you'll meet in Galilee. Alleluia

While in a room the Apostles were,
Our Lord among them did appear,
And said : Peace be unto all here. Alleluia

To Didymus when all declar'd
That Christ had risen and appear'd,
He doubted still the truth he heard. Alleluia

O Thomas ! view my hands, my side,
My feet ; my wounds still fresh abide ;
Set incredulity aside. Alleluia

When Thomas his dear Saviour saw,
And touched his wounds with trembling awe.
Thou art my God, said he, I know. Alleluia

Blessed are they who have not seen,
And yet who firm in faith have been ;
With me they shall for ever reign. Alleluia

In this most solemn feast let's raise
Our hearts to God in hymns of praise,
And let us bless the Lord always. Alleluia

Our grateful thanks to God let's give,
In humble manner, while we live,
For all the favors we receive. Alleluia

THE OFFICE OF THE
BLESSING OF THE HOLY OILS
ON THURSDAY IN HOLY WEEK.

FROM THE ROMAN PONTIFICAL.

On this day every year takes place the blessing of the Oil of Catechu-
mens, and of the Oil of Unction for the sick, and the Holy Chrism is
made.

In the morning, due preparation having been made before by the Sa-
cristan, the Bishop comes into the church, where he vests for Mass with
all his Pontifical attire, rich and of a white color. The attendants of the
Bishop also vest, and besides them twelve Priests, seven Deacons, seven
Subdeacons, Acolytes, and others, all in the vestures proper to their
several orders, of a white color. Which done, a procession is formed to
the Altar. All taking their places in the Choir, the Bishop, having
reached the front of the Altar, says the *Confiteor*, and proceeds with the
Mass, until the words in the Canon, *Per quem hæc omnia, Domine,*
semper bona creas, etc

Before the Bishop pronounces these words, having made a genuflexion
to the Blessed Sacrament already consecrated upon the Altar, he retires
to the Epistle side of the Altar, where he purifies his fingers over an
empty chalice, and wipes them with the purifier. Then a second time
genuflecting to the Blessed Sacrament, he descends the first step of the
Altar, and there receiving his mitre, goes to a seat prepared for him in
the Presbytery, over against the Altar, and there sits, with his face
towards the Altar, at a table previously set there, with the twelve
Priests, and others in their respective vestments. Then the Priests and
others standing round, the Archdeacon at the side of the Bishop says
with a loud voice, "*Oleum Infirmorum*," i.e., "the Oil for the Sick"
which one of the Subdeacons, accompanied by two Acolytes, proceeds to
bring from the Sacristy (where it has been previously got in readiness),
and gives it into the hands of the Archdeacon, saying distinctly, "*Oleum*
Infirmorum."

*The Archdeacon presents it to the Bishop to be blessed, saying the
same words, and placing it on the table. The Bishop rising, with
his mitre, says in a low voice :*

The Blessing of the Oil for the Sick.

Exorcizo te, immundissime spiritus, omnisque incursio Satanæ, et omne phantasma, in nomine Patris, et Filii, et Spiritus sancti; ut recedas ab hoc oleo, ut possit effici unctio spiritualis ad corroborandum templum Dei vivi; ut in eo possit Spiritus sanctus habitare, per nomen Dei, Patris Omnipotentis, et per nomen dilectissimi Filii ejus, Domini nostri, Jesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem.

R. Amen.

I exorcise and adjure thee, O unclean spirit' and every assault and illusion of Satan, in the name of the Father, and of the Son, and of the Holy Ghost; to depart from this Oil, that it may be made an unction of grace to strengthen the Temple of the living God; that in it the Holy Ghost may dwell, through the name of God, the Father Almighty, and through the name of his most dearly beloved Son, our Lord Jesus Christ, who shall come to judge the quick and the dead and the world by fire.

R. Amen.

Then putting off his mitre, he blesses the Oil, saying in the same tone:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Emitte, quæsumus, Domine, Spiritum sanc-

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Send forth, we beseech thee. O Lord! thy Holy

tum, tuum paraclitum	Ghost, the paraclete
de cœlis, in hanc pin-	from Heaven, upon this
guedinem olivæ, quem	fatness of the olive
de viridi ligno produ-	which thou hast vouch-
cere dignatus es, ad	safed to bring forth out
refectionem mentis, et	of a green tree, for the
corporis; ut tua sancta	strengthening and re-
bene✠dictione, sit omni	freshing of soul and
æc unguento cœlestis	body: that by thy grace
medicinæ peruncto, tu-	and bene✠diction who-
tamen mentis et cor-	soever is anointed with
poris, ad evacuandos	this oil of heavenly vir-
omnes dolores, omnes	tue may receive protec-
infirmittates, omnemque	tion of soul and body,
ægritudinem mentis, et	and deliverance from
corporis, unde unxisti	all pains, all infirmities,
Sacerdotes, Reges, Pro-	and all ills of soul and
phetas, et Martyres; sit	body; whereby thou
Chrisma tuum perfec-	didst anoint Priests,
tum, Domine, nobis a te	Kings, Prophets, and
benedictum, permanens	Martyrs: grant, O Lord,
in visceribus nostris, in	it may be thy true and
nomine Domini nostri,	perfect Chrism, blessed
Jesu Christi.	by thee, dwelling in our
	hearts; in the name of
	our Lord Jesus Christ.

After this, the Oil is carried back to the Sacristy, and kept most carefully. Then the Bishop, resuming his mitre, sits, washes his hands, rises, and with his mitre goes, accompanied by his attendants, to the step of the Altar, where putting off his mitre, he genuflects, goes up to the Altar, and proceeds with the Mass, until the Communion, which the Bishop receives only. The Deacon then puts the consecrated Host to be reserved for the morrow into a chalice, and reverently places it in the midst of the Altar. Then the Bishop communicates the Deacon and Subdeacon and the

of the clergy; and after receiving the ablutions, he genuflects to the Blessed Sacrament upon the Altar, and returning sits as before; the attendants and others standing.

Then the Archdeacon, standing near the Bishop, says with a loud voice: "Oleum ad sanctum Chrisma," i.e., the Oil for the holy Chrism. And after, in the same tone, he adds, "Oleum Catechumenorum."

After which, a thurible being presented to the Bishop, he puts incense into it, and blesses it after the accustomed manner. Then the Priests, Deacons, and Subdeacons go in procession to the Sacristy to fetch with all solemnity the Oil of Chrism and the Oil of Catechumens, which are brought in, carried in the procession by two Deacons, preceded by a Subdeacon, carrying a vessel of balsam, and followed by the Priests, Deacons, and Subdeacons. As the procession moves from the Sacristy, two Cantors chant the verses following:

Consecration of the Holy Chrism.

O Redemptor,	sume	Hear our hymn, Re-
carmen temet concinen-	deemer Lord: thee we	
tium.	praise with one accord.	

The Choir repeat the same, and the Cantors then say:

<i>Cantores.</i> Audi judex	<i>Cantors.</i> Hear us, Judge
mortuorum, una spes	of dead and living, Hope
mortalium, audi voces	of mortals, hear us sing-
proferentum donum pa-	ing:
cis prævium.	Hear us, tribute to
	thee from the peaceful
	olive bringing.

<i>Chorus.</i> O Redemptor.	<i>Choir.</i> Hear our hymn.
-----------------------------	------------------------------

<i>Cantores.</i> Arbor foeta	<i>Cantors.</i> Fruit of light
alma luce hoc sacran-	the tree did yield, that
dum protulit: fert hoc	gave this hallowed store:
prona præsens turba	worshipping the world's
Salvatori sæculi.	Redeemer, this we offer,
	and adore.

Chorus. O Redemptor. *Choir.* Hear our hymn.
Cantores. Stans ad aram imo supplex infu- *Cantors.* There before
latus pontifex, debitum the altar standing prays
persolvit omne, conse- the mitred pontiff lowly:
crato Chrismate. Duly he performs the
rite, to bless the Chrism
holy.

Chorus. O Redemptor. *Choir.* Hear our hymn.
Cantores. Consecrare *Cantors.* Consecrate,
tu dignare, Rex peren- thou Christ eternal, King
nis patriæ, hoc olivum, of Heaven our home,
signum vivum, jura con- This our Chrism a
tra dæmonum. living seal, against the
powers of doom.

Chorus. O Redemptor. *Choir.* Hear our hymn.

When all have reached their places in the Choir, the Deacon who carries the Oil of Chrism comes before the Bishop; and the Archdeacon, receiving it from him, places it, covered with a white cloth, on the table before the Bishop. Then the Subdeacon, carrying the vessel with balsam, gives it to the Archdeacon, who places it in like manner upon the table. The Bishop then rises, puts off his mitre, and first blesses the balsam, saying:

V. Dominus vobis- *V.* The Lord be with
cum. you.

R. Et cum spiritu tuo. *R.* And with thy spirit

Oremus. Let us pray.

Deus, mysteriorum O God, who art the
cœlestium et virtutum author and giver of hea-
omnium præparator, nos- venly mysteries, and of
tras, quæsumus, preces all graces, we beseech
exaudi, hanc odoriferam thee to hear our prayers:
siccis corticis lacrymam grant that these balmy

<p>(quæ felicitis virgæ profluendo sudorem, sacerdotali nos opimat unguento) acceptabilem tuis præsta mysteriis, et concessa benedictione sancti✠fica. Per Dominum nostrum, Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.</p>	<p>tears of sapless wood (which, exuding from a fruitful branch, make fat our souls with sacerdotal unction) may be made acceptable to thee in thy sacraments, and be graciously sancti✠fied by thy blessing, through our Lord Jesus Christ, thy Son; who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end.</p>
---	--

R. Amen.

R. Amen.

Oremus.

Let us pray.

<p>Creaturarum omnium, Domine, procreator, qui per Moysen famulum tuum permistis herbis aromatum fieri præcepisti sanctificationem unguenti; clementiam tuam suppliciter deposcimus, ut huic unguento, quod radix produxit stirpea, spiritualem gratiam largiendo, plenitudinem sancti✠ficationis infundas: sit nobis, Domine, fidei hilaritate</p>	<p>O Lord, the maker of all creatures! who by thy servant Moses didst command, a mixture being made of sweet spices, the hallowing of anointing oil: we humbly beseech thy clemency, that upon this oil, which the root of a tree hath yielded, thou wouldst bestow the grace of thy Spirit, and the fullness of conse✠cration: make it unto us, O Lord!</p>
---	--

conditum; sit sacerdos, a savor of faith and
 talis unguenti Chrisma gladness, an everlast-
 perpetuum; sit ad cœ- ing Chrism of sacer-
 lestis vexilli impressio- dotal unction; make it
 nem dignissimum; ut worthy of the sign of thy
 quicumque Baptismate heavenly banner; that
 sacro renati isto fuerint whosoever being born
 liquore peruncti, corpo- again by holy Baptism
 rum atque animarum, shall have been anoint-
 benedictionem plenissi- ed with this oil, may re-
 mam consequantur, et ceive the fullest bene-
 beatæ fidei collato mu- diction, both of body
 nere perenniter ampli- and soul, and may be
 entur. Per Dominum everlastingly fulfilled
 nostrum, Jesum Chris- with the blessed grace
 tum, Filium tuum, qui of faith, through our
 tecum vivit et regnat in Lord Jesus Christ, thy
 unitate Spiritus sancti, Son, who liveth and
 Deus, per omnia sæcula reigneth with thee in
 sæculorum. the unity of the Holy
 Ghost, God, world with-
 out end.

R. Amen.

R. Amen.

Then taking his mitre, the Bishop still standing, mixes, in a paten, balsam with a little of the oil from the vessel, containing the Chrism, saying:

Oremus Dominum De- Let us beseech our
 um nostrum Omnipoten- Lord God Almighty
 tem, qui incompre- (who hath joined to-
 hensibilem unigeniti Fi- gether the infinite God-
 lii sui sibi que coæterni head of his only-begot-
 divinitatem mirabili dis- ten and co-eternal Son

positione veræ humani- inseparably unto a true
tati inseparabiliter con- and very humanity, and
junxit, et co-operante with the grace of the
gratia Spiritus sancti, Holy Ghost co-operat-
oleo exultationis præ ing, hath anointed him
participibus suis lini with the oil of gladness
vit, ut homo fraude above his fellows, in or-
diaboli perditus, ge- der that man, undone
mina et singulari con- by the fraud and malice
stans materia, perenni of the devil, consisting
redderetur de qua exci- of a twofold, yet singu-
derat hereditati; qua- lar nature, might be re-
tenus hos ex diversis stored to the everlasting
creaturarum speciebus inheritance, from which
liquores creatos sanctæ he had fallen), that he
Trinitatis perfectione will be pleased to ✠ bless
bene ✠ dicat, et bene these creatures of oil, of
dicendo sancti ✠ ficet, two different natures,
concedatque, ut simul with the full blessing of
permisti unum fiant; the Holy Trinity, and in
et quicumque exterius blessing to sanc ✠ tify
inde perunctus fuerit, them, and grant that
ita interius liniatur, being commingled to-
quod omnibus sordibus gether they may be-
corporalis materiæ ca- come one; and that who-
rens, se participem reg- soever shall be outward-
ni cœlestis effici gratu- ly anointed therewith,
letur. Per eundem Do- may be so inwardly
minum nostrum, Jesum anointed that, being
Christum, Filium suum, freed from all soil of
qui cum eo vivit et reg- bodily matter, he may
nat in unitate ejusdem rejoice in being made
Spiritus sancti Deus, partaker of the kingdom

per omnia sæcula sæ-
culorum.

of Heaven, through the
same our Lord Jesus
Christ, his Son, who
liveth and reigneth with
him in the unity of the
Holy Ghost, God, world
without end.

R. Amen.

R. Amen.

After which, the Bishop sits, with his mitre still on, and breathes thrice, in the form of a cross, over the Chrism.

Then the twelve Priests in order bowing lowly to the Blessed Sacrament on the Altar, and to the Bishop, approach the table, and each in turn breathes, as the Bishop had done, over the Chrism. Then lowly bowing, as before, they return to their places. Which done, the Bishop standing, with his mitre, pronounces at once the Exorcism of the Chrism, saying:

<p>Exorcizo te, creatura olei, per Deum Patrem omnipotentem, qui fecit cælum et terram, mare, et omnia quæ in eis sunt; ut omnis virtus adversarii, omnis exer- citus diaboli, omnisque incursio et omne phan- tasma satanæ eradice- tur, et effugetur a te; ut fias omnibus qui ex te un- gendi sunt, in adoptio- nem filiorum per Spiri- tum sanctum. In no- mine Dei, Pa-[✠]tris Om- nipotentis, et Jesu [✠] Christi, Filii ejus, Do-</p>	<p>I exorcise thee, O crea- ture of oil! by God the Father Almighty, who hath made heaven and earth, and all that there- in is, that all the power of the enemy, all the host of Satan, and all the wiles and illusions of the devil may be ex- pelled, and vanish from thee; that thou mayest be, to all who shall be anoointed with thee, for their adoption as sons through the Holy Ghost; in the name of God the Fa-[✠]ther Almighty, and</p>
--	---

mini nostri, qui cum eo	of Jesus ✠ Christ his
vivit et regnat Deus, in	Son, our Lord, who liv-
unitate ejusdem Spiritus	eth and reigneth one
✠ sancti.	God, in the unity of the
	same Holy ✠ Spirit.

Then putting off his mitre, and extending his hands before his breast, he says the Preface :

<i>V.</i> Per omnia sæcula	<i>V.</i> World without end.
sæculorum.	

R. Amen.

R. Amen.

<i>V.</i> Dominus vobis-	<i>V.</i> The Lord be with
cum.	you.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. Sursum corda.

V. Lift up your hearts.

<i>R.</i> Habemus ad Do-	<i>R.</i> We lift them up
minum.	unto the Lord.

<i>V.</i> Gratias agamus	<i>V.</i> Let us give thanks
Domino Deo nostro.	unto our Lord God.

<i>R.</i> Dignum et justum	<i>R.</i> It is meet and right
est.	so to do.

Vere dignum et jus-	It is very meet, right,
tum est, æquum, et sa-	and our bounden duty,
lutare, nos tibi semper,	that we should at all
et ubique gratias agere,	times, and in all places,
Domine Sancte, Pater	give thanks unto thee,
Omnipotens, æterne De-	Holy Father, Almighty,
us. Qui in principio in-	everlasting God. Who
ter cetera bonitatis tuæ	in the beginning among
munera, terram produ-	other blessings of thy
cere fructifera ligna jus-	bounty, didst command
tisti, inter quæ hujus	the earth to bring forth
pinguissimi liquoris mi-	trees yielding fruit, and

nistræ olivæ nascerentur, quarum fructus sacro Chrismati deserviret. Nam et David prophético spiritu gratiæ tuæ Sacramenta prænoscingens, vultus nostros in oleo exhilarandos esse cantavit. Et cum mundi crimina diluvio quondam expiarentur effuso, similitudinem futuri muneris columba demonstrans per olivæ ramum, pacem terris redditam nuntiavit. Quod in novissimis temporibus manifestis est effectibus declaratum, cum baptismatis aquis omnium criminum commissa delentibus, hæc olei unctio vultus nostros jucundos efficit, ac serenos. Inde etiam Moysi famulo tuo mandatum dedisti, ut Aaron fratrem suum prius aqua lotum per infusionem hujus unguenti constitueret Sacerdotem. Accessit ad hoc amplior honor, cum Filius tuus, Jesus Christus, that among these the olive, yielding this fatness of oil, should grow, whose fruit should serve to holy Chrism. For David also, foreknowing by prophetic spirit the sacraments of thy grace, sang of oil to make man of a cheerful countenance; and when of old the crimes of the world were punished by the flood of waters, a dove declaring the image of the future blessing by an olive branch, announced the return of peace to the earth. Which has been shown by the manifest effects of grace, in these last days, wherein the waters of baptism washing away all guilt of sin, this unction of oil maketh us of a cheerful and glad countenance. Then to Moses also thy servant thou didst command, that he should ordain Aaron his brother, first washed with water, priest by affusion of this

Dominus noster lavari oil. Hereunto was added higher honor, when thy Son, our Lord Jesus Christ, had demanded to be baptized of John in the waters of Jordan; that the Holy Ghost descending in the likeness of a dove upon thine only-begotten, in whom thou didst, by the testimony of thy voice which followed, declare thyself well pleased, and most manifestly prove this to be that of which the prophet David had sung, that he should be anointed with the oil of gladness above his fellows. We therefore pray thee, O Lord, holy Father, Almighty, everlasting God, through the same Jesus Christ our Lord, that thou wouldst vouchsafe to sanctify with thy blessing this creature of oil, and to infuse into it the virtue of thy Holy Spirit, with the power of Christ thy Son co-operating, from whose

Dominus noster lavari se a Joanne undis Jordanicis exegisset; ut Spiritu sancto in columbæ similitudine desuper misso, unigenitum tuum in quo tibi optime complacuisse testimonio subsequentis vocis ostenderes, et hoc illud esse manifestissime comprobares, quod eum oleo lætitiæ præ consortibus suis ungendum David propheta cecinisset. Te igitur deprecamur, Domine Sancte, Pater Omnipotens, æternæ Deus, per eundem Jesum Christum, Filium tuum, Dominum nostrum, ut hujus creaturæ pinguedinem sancti ✠ficare tua bene ✠dictione digneris, et sancti ✠ Spiritus ei admiscere virtutem, co-operante Christi Filii tui potentia, a cujus nomine sancto Chrisma nomen accepit, unde unxisti sacerdotes, reges, prophetas, et martyres; ut spiritalis lavacri baptismo

renovandis, creaturam
 Chrismatis in sacramen-
 tum perfectæ salutis
 vitæque confirmes ; ut
 sanctificatione unctionis
 infusa, corruptione pri-
 mæ nativitatis absorpta,
 sanctum uniuscujusque
 templum acceptabilis
 vitæ innocentiae odore
 refolescat ; ut secun-
 dum constitutionis tuæ
 sacramentum, regio, et
 sacerdotali, prophetico-
 que honore perfusi, ves-
 timento incorrupti mu-
 neris induantur ; ut sit
 his, qui renati fuerint ex
 aqua, et Spiritu sancto,
 Chrisma salutis, eosque
 æternæ vitæ participes,
 et cœlestis gloriæ faciat
 esse consortes.

holy name it has received
 the name of Chrism, with
 which thou hast anoint-
 ed thy kings, priests, and
 martyrs ; that to all who
 shall be renewed in the
 spiritual laver of bap-
 tism, thou wouldst con-
 firm this Chrism for a sa-
 crament of perfect health
 and life, that by the infu-
 sion of sanctifying grace,
 and the destruction of
 our original corruption,
 each one as an holy tem-
 ple may breathe the fra-
 grance of an holy and
 acceptable life ; that ac-
 cording to the sacrament
 of thy institution, being
 anointed to the dignity
 of kings and priests and
 prophets, they may be
 clad with the robe of
 the undying gift, that it
 may be to all who shall
 be born again of water
 and the Holy Ghost, the
 Chrism of salvation, and
 may make them partak-
 ers of eternal life and
 heirs together of cele-
 stial glory.

Then in a lower tone :

Per eundem Domi-	Through the same Je-
num nostrum, Jesum	sus Christ, thy Son our
Christum, Filium tuum,	Lord, who with thee
qui tecum vivit et reg-	liveth and reigneth in
nat in unitate ejusdem	the unity of the same
Spiritus sancti Deus,	Holy Spirit, one God,
per omnia sæcula sæ-	world without end.
culorum.	

R. Amen.

R. Amen.

The Preface being ended, the Bishop mingles the balsam and oil, mixed on the paten, with the holy Chrism in the vessel, saying :

Hæc commistio liquo-	Let this mixture of
rum fiat omnibus ex ea	oils be to all anointed
perunctis propitiatio, et	therewith a means of
custodia salutaris in sæ-	grace, and a defence
cula sæculorum.	unto salvation, world
	without end.

R. Amen.

R. Amen.

The Deacon then removes the veil which hitherto covered the vessel, and the Bishop, bowing his head, salutes the Chrism, saying :

Ave sanctum Chrisma.	Hail ! Holy Chrism.
----------------------	---------------------

This he does a second and a third time, saying it louder each time : and after saying it the third time, he kisses the lip of the vessel. Afterwards the twelve Priests in order make the same salutation, thrice repeating :

Ave sanctum Chrisma.	Hail ! Holy Chrism.
----------------------	---------------------

And having kissed the lip of the vessel, return to their places. Presently the Deacon approaches with the other vessel, containing the Oil of Catechumens, which he presents to the Archdeacon

who places it on the table before the Bishop. The Bishop and twelve Priests breathe over it, as before was done in the case of the vessel of Chrism Which done, the Bishop rises, and with his mitre at once pronounces in a low tone the Exorcism of the Oil of Catechumens, saying:

The Blessing of the Oil of Catechumens.

<p>Exorcizo te, creatura olei, in nomine Dei Pa- tris Omnipotentis, et in nomine Jesu Christi, et Spiritus sancti, ut in hac invocatione indi- viduæ Trinitatis, atque unius virtute Deitatis, omnis nequissima virtus adversarii, omnis inve- terata malitia diaboli, omnis violenta incursio, omne confusum et cæ- cum phantasma eradi- cetur, et effugetur, et discedat a te; ut divinis Sacramentis purificata fias in adoptionem car- nis et spiritus, eis qui ex te ungenti sunt, in re- missionem omnium pec- catorum; ut efficiantur eorum corpora ad om- nem gratiam spiritua- lem accipiendam sancti- ficata. Per eundem Do- minum nostrum, Jesum</p>	<p>I exorcise thee, O crea- ture of oil! in the name of God the Father Al- mighty, and in the name of Jesus Christ, and of the Holy Ghost, that by this invocation of the undivided Trinity, in unity of operation, and of Godhead, all the most wicked powers of the enemy, all the inveter- ate malice of the devil, every violent assault, every hidden and dark illusion may be rooted out, and chased away, and dispelled from thee; that thou mayest be hal- lowed to the use of holy sacraments for the adop- tion both of flesh and spirit to those who shall be anointed with thee, for the forgiveness of all sins: that their bodier may be sanctified to re-</p>
---	--

<p>Christum, qui venturus est judicare vivos et mortuos, et sæculum per ignem.</p>	<p>ceive all spiritual grace, through the same our Lord Jesus Christ, who shall come to judge the quick and the dead, and the world by fire.</p>
--	--

R. Amen.

R. Amen.

*Then the Bishop, putting off his mitre, blesses the Oil of Catechu-
mens, saying :*

<p><i>V.</i> Dominus vobis- cum.</p>	<p><i>V.</i> The Lord be with you.</p>
--	--

<p><i>R.</i> Et cum spiritu tuo.</p>	<p><i>R.</i> And with thy spirit.</p>
--------------------------------------	---------------------------------------

Oremus.

Let us pray.

<p>Deus incrementorum omnium et profectuum spiritualium remunera- tor, qui virtute sancti Spiritus imbecillarum mentium rudimenta con- firmas, te oramus, Domi- ne, ut emittere digneris tuam bene-✠ditionem super hoc oleum, et ven- turis ad beatæ regenera- tionis lavacrum, tribuas per unctionem hujus creaturæ purgationem mentis et corporis; ut si quæ illis adversantium spirituum inhæsere ma- culæ, ad tactum sancti-</p>	<p>O God! the giver of all spiritual growth and advancement, who by the power of the Holy Ghost dost strengthen the first beginnings of weak minds, we beseech thee, O Lord! that thou wouldst vouchsafe to send thy bless-✠ing upon this oil, and to all who come to the blessed laver of regeneration, wouldst give by the use of this anointing oil, absolution of mind and body: that if any stains have sunk into them by the work of</p>
---	---

ficati olei hujus absce- the enemy, at the touch
 dant; nullus spirituali- of this hallowed oil, they
 bus nequitiis locus, nulla may be done away; that
 refugis virtutibus sit fa- there be no place for
 cultas, nulla insidiantibus spiritual wickedness, no
 malis latendi licentia occasion given to relaps-
 relinquatur. Sed veni- ing virtue, no power of
 entibus ad fidem servis concealment left to lurk-
 tuis, et sancti Spiritus ing sins. But to thy
 tui operatione mundan- servants, coming to the
 dis, sit unctionis hujus faith, and to be cleansed
 præparatio utilis ad sa- by the grace of thy Holy
 lutem, quam etiam cœ- Spirit, let the prepara-
 lestis regenerationis na- tion of this unction be
 tivitatem in sacramento availing towards the sal-
 sunt baptismatis addep- vation which they will
 turi. Per Dominum receive in the sacrament
 nostrum, Jesum Chris- of baptism by the birth
 tum, Filium tuum, qui of a heavenly regenera-
 venturus est judicare tion, through our Lord
 vivos et mortuos, et sæ- Jesus Christ, thy Son,
 culum per ignem. who shall come to judge
 the quick and the dead,
 and the world by fire.

R. Amen.

R. Amen.

Then the Bishop and the twelve Priests, in order, reverently salute the Oil of Catechumens, saying thrice:

Ave sanctum Oleum.

Hail! Holy Oil.

And when they have done this the third time, they kiss the mouth of the vessel, as before was directed for the Chrism. After this, the two vessels are carried by the two Deacons back to the Sacristy, in the same form and order as they were brought in procession; the two Cantors chanting the following verses:

Ut novetur sexus om- That by this most sa-
nis unctione Chrismatis, cred unction, either sex
ut sanetur sauciata dig- may be renewed,
nitatis gloria. And our wounded glo-
ry rescued through the
Spirit's plenitude.

Chorus. O Redemptor. *Choir.* Hear our hymn.

Cantores. Lota mente *Cantors.* By this foun-
sacro fonte aufugantur tain's hallowed waters
crimina; uncta fronte sa- may the soul be cleansed
crosancta influunt cha- from sin,
rismata. And the brows with
oil anointed heavenly
graces gain within.

Chorus. O Redemptor. *Choir.* Hear our hymn.

Cantores. Corde natus *Cantors.* Son of the
ex parentis alvum im- Eternal Father, virgin-
plens virginis, præsta born, afford us light,
lucem, claude mortem Who receive this holy
Chrismatis consortibus. unction; save us from
death's gloomy night.

Chorus. O Redemptor. *Choir.* Hear our hymn.

Cantores. Sit hæc dies *Cantors.* May this day
festa nobis sæculorum of festal gladness, keep
sæculis: sit sacrata dig- its holy joys in store,
na laude, nec senescal Dignified with joyful
tempore. praises, blooming now
and evermore.

Chorus. O Redemptor. *Choir.* Hear our hymn.

Meanwhile the Bishop, sitting with his mitre, washes his hands, then returns to the Altar, and proceeds with the Mass as in the Missal.

LAUS DEO.

CONTENTS.

	PAGE.
The Ordinary of the Mass,	13
The Canon of the Mass,	29

PALM SUNDAY.

Introduction,	46
Blessing of the Palms,	47
Distribution of Palms, and Procession,	60
Mass,	67
Passion according to St. Matthew,	71
Vespers,	97
Compline,	112

MONDAY IN HOLY WEEK.

Mass,	126
-----------------	-----

TUESDAY IN HOLY WEEK.

Mass,	135
Passion according to St. Mark,	137

WEDNESDAY IN HOLY WEEK.

Mass,	157
Passion according to St. Luke,	164

